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LUTHERAN OUTLOOK

Lutheran Opportunities in Brazil

By George Daschner

✠ Sinister Romanist Activity

By Protestant Editors

✠ America's Other Half

By Stanley Sandberg

✠ South Seas Chaplain

By Sgt. Samuel Shaffer

Lutheranism and World Council

By H. C. Caspersen

Pointed Paragraphs

AMERICA'S SACRED COW

AS ONE DRIVES over the rural roads and sometimes on the city streets of India, it is not unusual to be compelled to draw over to the side so as to let a herd of cows pass. It is too dangerous to keep on moving because the animals are considered sacred. One tiny scratch on the hide of one of them might lead to serious consequences and even longer delay to the driver of the vehicle that caused the bit of injury. How absurd! Occidentals boast that their thinking is far beyond that type of superstition.

Yet America and many of the other western nations have their equivalent of India's sacred cow. Many times they pull over to the side of the road, legislatively speaking, to make way for the liquor traffic. Service men are required to abandon fine positions, interrupt their schooling, wear special types of clothing, go to bed and get up at stated hours, eat prescribed food; yet few fetters are applied to those engaged in the manufacture and sale of alcoholic beverages. Sugar is rationed, typewriters are no longer manufactured, state and county fairs are not held. But food stuffs are converted into beverages that are definitely harmful, and beer gardens do a thriving business.

India's sacred cow idea has caused much misery because the natives have been unwilling to use the animal for domestic purposes. America's "sacred cow" has caused untold misery because it has led men to spend their wages for that which weakens them mentally, physically and spiritually."

—The Union Signal.

"Faith is a miracle to wonder at, and not a soft cushion to sleep on."

BUT JESUS WASN'T MODERN

Statistics never tell the whole truth. If Jesus had published an annual conference report at the end of His first year in the ministry, and gone on the basis of that report, He would have quit. So far as we know He never had a membership record and absolutely no way of statistically accounting for what He did accomplish. He didn't pick His disciples on the basis of their I.Q. and recommendation blanks properly filled out and signed on the dotted line. If He had, He never would have selected the ones He did. More likely He would have chosen a bewhiskered college professor, who would have confined Christianity to a written thesis, and stored it away in the archives of some musty vault to be resurrected

by other bewhiskered sages centuries later, who would revise it in harmony with the enlightenment of their generation and put it back.

—Michigan Christian Advocate.

I have said that the Church has been proclaiming the fact of man's sinfulness for nineteen hundred years, but the truth is that it hasn't been proclaiming it very loudly for the last fifty years.—Alson Jesse Smith.

PATRIOTISM AND SILENCE

It is often said that patriotism demands that one not criticize the government in war time lest the war effort be hindered. But this matter has two angles. If by speaking one gives away military secrets and thus gives aid to the enemy and thereby hinders the war effort, then patriotism demands that he keep silent.

But patriotism does not demand that the government not be criticised when it is lax along moral lines. The government's attitude toward the liquor traffic, prolific in breeding immorality and crime, the silly purchase of dice by military authorities "for the morale (?) of soldiers, the governmental insistence upon plenty of liquor at the International Food Conference and so on are matters which should be criticised until the criticism burns.

As the president drew out the first draft capsule, he said over the radio that the young men must come back from the service "clean and decent and free and strong." The acts of the government are often highly inconsistent with this high ideal.

The editor and Mrs. Taylor have a son in the service. Another is scheduled to enter the service at an early date. These are the only children we have. We pay our taxes cheerfully. We are buying war bonds. Let no one impugn our patriotism. But patriotism does not demand silence on moral issues. —Baptist and Reflector.

Nineteen hundred years have passed, but the rains of the centuries with their callous tears have not yet washed away the blood from the rotting wood of a deserted cross, nor have the winds covered His footprints in the sands of Judæa. Calvary still stands.—Peter Marshall.

THE PEACE OF GOD

She had one loss after another. Loved ones, money, home—seemingly everything this world considers necessary to give happiness and success in life—were swept from her, leaving her alone and penniless.

Yet when we went to see her, we found her calm and smiling.

"How do you do it?" we blurted out.

"Well, my dear, this chaos is around me but it is not in me," she said very simply.—Baltimore Goodwill News.

The curse of the modern pulpit is the superstition that the sermon is a work of art and not a piece of bread and meat.—Charles E. Jefferson.

THE CLEANSER OF OUR SOULS

Channing Pollock, author and playwright, once wrote an article on "The Earth's Slow Stain." He drew a picture of how earthliness, materialism, and even daily drudgery gradually discolor the soul. The only sure remedy he recommends is the refreshment that comes with constant communion with God. As another expresses it, "Just as the fine dust which is in the air creeps into the best-kept house and settles on the furniture if the housekeeper is not active with the dust cloth, so the fine dust of materialism settles on our souls, dulls their luster, and if not removed forms a hard crust." The Holy Spirit is the cleanser, the only Sanctifier of our souls.—J. W. McCauley.

The Lutheran Outlook

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EDITORIAL

DESPITE A GROWING CRESCENDO of indignant criticism in America's church press and strong resolutions of protests from numerous church bodies, the liquor traffic continues to enjoy the questionable distinction of being what one writer has characterized as "America's sacred cow." Even the secular press finds it difficult to understand the peculiar deference

Will Rum Traffic Prevent Victory?

shown John Barleycorn by the federal government in view of the constantly increasing inhibitions placed on practically every other form of business activity. A writer in the *New York Times* recently called attention to the fact that the nation is now consuming some two billion gallons of alcoholic liquor annually, and charged that it is costing the country twenty billion dollars yearly in diminished efficiency of drunken workers and executives and fifteen billions in drink-crazed crime, not to mention the billions that are spent to enrich the nation's prosperous brewers and distillers. The *Times* continues:

What it boils down to, in a crisis which we all admit and proclaim requires and will require our utmost ability, effort, economy, and sacrifice of nonessentials, we are almost literally pouring into the sewer more than its equivalent in cost and getting nothing in return, unless imaginary pink elephants are something. In the long list of mistakes which mar the execution of our defense program, there is surely none deserving of a higher place than this. The United States is the only major power affected by war which has taken no steps to curtail the consumption of intoxicating liquor as a measure of increasing efficiency in production.

Absenteeism and inefficiency among workers caused by drunkenness are only one phase of the liquor problem, however. What liquor is doing to the fighting forces of the country has thus far been kept a dark secret, but it does not require much imagination to envision the demoralizing effect of promiscuous drinking among those who have been taken from their homes to become their country's defenders and who need to be in possession of all their faculties of mind and body in facing a crafty and resourceful enemy.

Another aspect of the problem relates to the world's desperate food situation, which finally has also caught up with America. Whereas a few years ago the United States was grappling with a so-called over-production of basic commodities, it has now found it necessary to resort to drastic food rationing in order to make sure that its own people will not eventually face starvation while engaged in the effort of trying to feed millions in other countries. Instead of a crop surplus, a definite crop shortage is threatened. Despite all this, however, hundreds of millions of pounds of barley, rice, fruits, and berries are still being converted into beer and wine, and there is no rationing of the finished product. While Canada has drastically curbed the manufacture, distribution, advertising, sale, and consumption of all liquor, our federal administration still permits the unrestricted manufacture of beer and wine, and gives the green light to the sale and consumption of all kinds of alcoholic drink.

FINALLY, there is the moral phase of the problem. By means of an unparalleled campaign of advertising through newspapers and magazines whose editorial policies are thus corrupted, the liquor interests are leaving not a single stone unturned to make of the American people, including women and children, a drink-addicted nation. Clever liquor propaganda is also disseminated by means of movies and radio. And the makers of beer and rum are succeeding in their objectives far beyond their fondest expectations. In 1941 the consumption of alcoholic beverages was 14.18 gallons per capita as compared with 1.69 gallons in 1933, while the liquor expense of the nation in 1941 was \$34.02 per person as compared with \$2.78 in 1933.

And with this rising tide of liquor consumption has come a corresponding increase in crime and licentiousness. Insanity, ill health, accidents, adultery, prostitution, child delinquency, and a host of other evils that always follow in the train of strong drink are calling

forth expressions of grave alarm from church leaders, social workers, and law enforcement officials. A recent survey conducted by the Council of Social Agencies of the city of Buffalo, N. Y., revealed the fact that 7,280 cases of alcoholism came to the attention of the City Court and City Hospital in a single year.

And what is happening to the youth of the nation is no secret. J. Edgar Hoover, chief of the F.B.I., has recently released figures showing an appalling increase of crime and delinquency among girls and boys during the last twelve months. Prostitution among girls shows an increase from 1941 to 1942 of 64.8 per cent; other sex offenses, 104.7 per cent, and drunkenness, 39.9 per cent.

In view of these facts, we heartily concur with the statement of Dr. P. O. Bersell, in his annual report to the Augustana Synod in June, when he said: "The Church is engaged in continuous warfare against the host of wickedness, against immorality, vice, intemperance, and all the forces that would degrade and enslave and damn our people. With grave concern we view the rising tide of intemperance and licentiousness that rides the crest of this tidal wave. . . . The Christian forces must be united to stem the tide. The Church of Jesus Christ is concerned about the public moral health. We must protect our youth. We must make war against all that would exploit and deprave the common man, for such a stand is in accord with the spirit of Christ."

When will the government at Washington wake up to a full recognition of the insidious character of this enemy within the gates, and when will it heed the united voice of protest and warning which has been raised by the Church?

Another Important Move In Lutheran Unity

WHEN FORTY-TWO Lutheran Theologians met at Augustana Theological Seminary, Rock Island, Ill., June 9-11, another important step in the direction of good will and understanding among the Lutherans of America was achieved. General Lutheran conferences are not new. In recent years there have been inter-synodical gatherings of leaders in practically every branch of Lutheran work—home missions, foreign missions, higher education, parish education, publication, welfare, editorial, and statistics—all of which have been designed to bring about closer co-operation and better understanding. The Rock Island conference, however, was the first general meeting of its kind among Lutheran theological professors. Lutheran theologians have been regarded as the most conservative group in the Church, and have often been charged with responsibility for keeping the various branches of Lutheranism apart. It is not without significance, therefore, that this group has finally met, nor is it difficult to envision the important results which may be expected from such a meeting.

While the Rock Island meeting was not sponsored by the Commission on Higher Education of the American Lutheran Conference, it may be regarded as a natural outgrowth of the Lutheran college faculties' conferences arranged by that Commission in recent years. Separate conferences of theological professors was advocated by the Commission a year ago, and the proposal received the approval of the Executive Committee of the Conference. The Rock Island meeting, however, was the result of a spontaneous movement which originated simultaneously in several quarters. Indeed, it is not difficult to trace its inception to providential guidance.

All of the three major divisions of the Lutheran Church in America—the United Lutheran Church, the Synodical Conference, and the American Lutheran Conference—were represented at Rock Island. Of a total of twenty-one Lutheran seminaries in the United States and Canada, seventeen sent delegates. They were: Augsburg, Minneapolis, Minn.; Augustana, Rock Island, Ill.; Capital, Columbus, O.; Chicago, Maywood, Ill.; Concordia, St. Louis, Mo.; Lutheran, Gettysburg, Pa.; Grand View, Des Moines, Iowa; Hamma, Springfield, O.; Luther, St. Paul, Minn.; Lutheran, Philadelphia, Pa.; Northwestern, Minneapolis, Minn.; Lutheran, Columbia, S.C.; Suomi, Hancock, Mich.; Valparaiso, Valparaiso, Ind.; Wartburg, Dubuque, Iowa; Waterloo, Waterloo, Ont.; and Western, Fremont, Nebr. Trinity, Blair, Nebr., had accepted the invitation to the conference, but the representative was unable to come. Others not represented were: Concordia, Springfield, Ill.; Lutheran, Thiensville, Wis., and Luther, Saskatoon, Sask.

Three principal lectures were given during the conference. They were: "The Curriculum of Theological Education," Dr. A. R. Wentz, Lutheran Seminary, Philadelphia, Pa.; "Academic Freedom and Scientific Approach to Theology," Dr. B. M. Christensen, Augsburg Seminary, Minneapolis, Minn., and "The Seminary and the Church," Dr. W. Arndt, Concordia Seminary, St. Louis, Mo. Departmental sessions in Church History, Practical Theology, Biblical Theology, and Systematic Theology were held on each of the three days. A vesper service was held on the first day of the conference and morning devotional services on the other two days.

The discussions were conducted with utter frankness, and it was refreshing to listen to the exchange of various shades of thought. While wide latitude of individual interpretation appeared, it was quite evident, however, that general agreement existed in the essentials of Lutheran doctrine. A sharp distinction was drawn between the revealed truths of Scripture and human theories concerning specific doctrines. Perhaps the most liberal views were expressed by representatives of Grand View Seminary, which does not belong to any one of the three major divisions of American Lutheranism. These men, however, were given a most respectful hearing, and they made it evident that they, too, hold fast to the fundamental teachings of the Church. The conference throughout might be characterized as having maintained the

unity of the Spirit in the bond of peace." Altogether there were forty-two theologians present.

Among practical problems discussed was a projected publication of an up-to-date Introduction of Theology. A committee consisting of Drs. E. C. Fendt, Columbus, Mo.; E. E. Fisher, Philadelphia, Pa.; C. G. Carlfelt, Rock Island, Ill.; Herman A. Preus, St. Paul, Minn., and Theodore Graebner, St. Louis, Mo., was elected to plan for the writing of such a volume. Another committee consisting of Drs. C. E. Bergendoff, Rock Island, Ill.; O. Kantonen, Springfield, O., and Bernhard Christensen, Minneapolis, Minn., was chosen to make concrete proposals for the establishment of a post-graduate theological school.

Although it had been planned to hold biennial meetings of the group, the conference decided at the suggestion of Dr. Graebner that annual gatherings be held instead. No organization was effected, but it was agreed that the faculty of the seminary which will entertain the group each succeeding year shall act as a continuation committee. Wartburg Seminary, Dubuque, Iowa, will be the host at next year's conference.

Clarifies Missouri's Stand Clarifies Missouri's

THE JUNE 22 ISSUE of the *Lutheran Witness*, official organ of the Missouri Synod, contains an article by Dr. Theodore Graebner, one of its editors, making clear Missouri's position on the much-mooted question of admitting Lutherans of other synods to the Lord's Supper in Missouri Synod churches. The article undoubtedly has been prompted by printed reports that a number of Lutheran soldiers who have asked to commune at Missouri altars have either been refused permission or have been discouraged from so doing. Such instances have been cited in previous issues of the *LUTHERAN OUTLOOK*.

Dr. Graebner does not deny that these incidents have occurred, nor does he presume to sit in judgment, stating that the circumstances may have "justified withholding the right to commune." He adds, however:

The question which is to be considered here is simply this: Should we refuse to accept at the Lord's Table all persons who do not hold membership in a body which has official relations of fellowship with the Missouri Synod though they are "worthy communicants" in the Scriptural sense? I would unhesitatingly say that in such cases as above described we have no right to refuse admittance to the Lord's Table.

Continuing, he states:

With the present mass movements of population, problems have arisen which have not confronted the Church in any former age. As a result we must come right down to the essence of the fellowship of the altar: Are these people penitent sinners and have they a desire for forgiveness through the merits of Christ? Have they been instructed in the Lutheran doctrine regarding the Lord's Supper, the Real Presence, the benefits to be derived from Holy Communion?

This we have reason to believe when those who come to us are from churches that acknowledge and teach the Unaltered Augsburg Confession. That it is proper that we assure ourselves of such "worthiness" in each case, goes without saying.

With regard to men in the armed forces who are not in fellowship with the Missouri Synod and yet desire to partake of the Lord's Supper when celebrated by a Missouri Synod chaplain or pastor, Dr. Graebner quotes the regulations adopted by the Army and Navy Commission of the Missouri Synod as follows:

In exceptional cases synodical fellowship is not a necessary precondition for admission to the Lord's Supper. We must guard against legalism on the one hand and laxity on the other. The chaplain or pastor may commune such men in the armed forces as are conscious of the need of repentance and hold the essence of faith, including doctrines of the Real Presence and of the Lord's Supper as a means of grace, and profess acceptance thereof.

We are happy over this clarification of the issue. If the principles enunciated in this official pronouncement of the Missouri Synod are conscientiously observed by all pastors and chaplains of the Missouri Synod, there can be cause for no criticism on the part of other Lutheran bodies. What is set forth above by Dr. Graebner regarding the true nature of the Lord's Supper as a means of grace, the Real Presence, and the benefits derived from Holy Communion, as well as the necessity of true repentance and a sincere desire for forgiveness through the merits of Christ on the part of the seeking communicant, is taught and confessed by every constituent body of the American Lutheran Conference, and our own Conference pastors would never consent to any of their own members coming to the Lord's Table who denied these Scriptural truths.

We insist, however, that Missouri Synod pastors and chaplains shall acknowledge that our doctrinal position on the Lord's Supper is as truly Lutheran as that of their own Synod, instead of doing as did the Missouri pastor at San Angelo, Texas, who, according to his own statement, "explained the differences in our church practices and those of the Augustana, going through them all," and after the Augustana Synod soldier had stated that he "agreed with our practice," gave him permission to commune at the Missouri altar. This is *not* to carry out either the spirit or the letter of principles enunciated by Missouri's Army and Navy Commission, nor does it reflect the official Missouri position as stated in the June 22 issue of the *Lutheran Witness*.

All of which convinces us that the Lutherans of America do not know each other, that much of the friction and misunderstanding that has occurred in the past and is still happening today is due very largely to mistaken ideas and false prejudices, and that nothing is quite so important for the future of Lutheranism in America as the removal of all these of misapprehensions, to the end that all Lutherans may recognize each other as brethren in the faith and work together as true followers of Christ.

Minister of Denmark On Post-War World

IT IS REFRESHING to read something so idealistic, as well as realistic, as are the post-war world observations of Henrik Kauffmann, Minister of Denmark to the United States, published in the June issue of the *American-Scandinavian Review*. For one thing, Minister Kauffmann has no illusions about evil men being able to evolve a better world, nor is he persuaded that out of the present purgatory will come forth a celestially-minded human race. He says:

What we are concerned with is the problem of a world for human beings to live in—not a world for angels and not a world for devils either, although perhaps many of us have more devil in us than angel. We can strive to become more angelic, but past history does not give us much hope that progress will be very rapid, and I think it is better not to be too optimistic in that respect. Should we turn into angels during the years to come, all problems will solve themselves. They will, so to say, evaporate as we grow wings, but if we count on having wings but fail to grow them, we shall come down with a terrible crash.

Minister Kauffman starts out from the premise that if we want a peaceful world, we "must endeavor to develop qualities in man that make him a peaceful citizen, not only of his own country, but of the world." He characterizes as a dangerous doctrine the principle of "Right or wrong, my country," and declares that it must eventually be discarded. While in Germany the Nazis have deliberately distorted the teaching of history in the schools in order to glorify everything German and to create the feeling that they are a "Herrenvolk" or superior race, the Danish statesman points out that the history books in Scandinavia in recent years have been revised by an inter-Scandinavian committee, which sees to it that the books are not biased and that they do not provoke ill feelings among Norwegians, Swedes, and Danes. "If we want a peaceful world," he continues, "I think it would be better to follow the Scandinavian pattern than the Nazi method of teaching history to the youth of the world."

"Sovereign rights" is one of the high-sounding and dangerous principles which all nations must be prepared to abandon, declares Minister Kauffmann, if the ideal of a warless world is to be realized. "We must gradually learn," he says, "that in the long run it would be a paying proposition for all of us to accept the verdict of impartial umpires on problems that cannot be solved by direct negotiations between the parties concerned, and we must get away from thinking that we ourselves are always right and the 'foreigner' always wrong." Denmark, he states, before the present war began had already agreed to submit any question without exception to international arbitration, and will undoubtedly be willing to go farther in this respect, even to the extent of accepting limited autonomy in respect to custom matters, export and import regulations, and many other things, if international agreement can be reached.

"We must realize," says the Danish diplomat, "that

the world is not static, and we shall have to solve by peaceful means and often by give and take, not only legal problems, but, what is more important, general political and economic problems."

He concludes his observations by suggesting that the American people in the years to come have a great opportunity—that of being "a strong guiding force, probably the decisive force, in building up a better world."

We would add that this will undoubtedly prove true, provided Christian ideals are permitted to give direction to our national thinking and acting, and if the Church of Jesus Christ is given an opportunity to let its voice be heard at the world's peace tables.

Church in Germany Resists Nazi Rule

ONCE MORE the truth is becoming evident that the Christian Church thrives under persecution. From reliable Scandinavian sources comes the information that the German churches, both Protestant and Catholic, despite all the inhibitions of Hitler's oppressive totalitarian rule, are maintaining their autonomy and are even extending their sphere of influence. Prominent leaders of the Church are in active contact with Christians in occupied countries, and are planning methods of co-operation with religious forces in these lands to help build lasting peace when the present conflict comes to an end.

Foremost among Lutheran churchmen in defying Nazi efforts to weaken and divide the Church is Bishop Theophil Wurm of Wurtemberg. In the Roman Catholic Church, it is Count Conrad von Preysing, bishop of Berlin, who has been most outspoken. Both of these men have frequently condemned the persecution of the Jews. Bishop Wurm protested against these persecutions, not only before his own synod, but also in a strongly-worded letter to the Minister of the Interior.

Despite the large number of pastors drafted for military service, the Church has succeeded in a surprising degree to carry on its program of religious education among the youth of the land, thus preserving them from the contamination of Nazi ideological teachings. In numerous cases German young people have resisted propagandist efforts to lure them into the Hitler Youth movement, and many others, who are members of the organization, have insisted on being permitted to attend Sunday worship regularly. In every possible way, the Church has been endeavoring to find opportunities to give Christian instruction to boys and girls during school time and after confirmation.

To assist in this work, adult laymen, especially fathers and mothers, are being given special training. Bible circles have also been organized throughout the cities and towns of Germany, as well as in many rural areas. The preaching of the gospel is being heard with an intensity and hunger that has not been the case for decades, and mission societies, whose collections have been higher

many instances than they were before the war, are lending assistance in the task of evangelization at home.

It is also reported that labor representatives, as well as industrial and agricultural experts, are conferring with church leaders regarding the social and political reconstruction of Germany when the war ends. These discussions may have deep significance for the renewal of society throughout Europe and the entire world.

In view of all the foregoing, it is a mistake to suppose that there are no forces left in Germany to co-operate in the elimination of the Nazi system and in bringing about a constructive new world order.

How Christian Are Our Hospitals?

THE ARTICLE in the June issue of the LUTHERAN OUTLOOK on the subject of our church hospitals is one that should cause Lutherans to do some concentrated thinking. Perhaps there is no Protestant group in America that has done a finer piece of work in founding Christian hospitals in this country than has our own Church. But it is also an undeniable fact that we have failed to capitalize as fully as we ought in taking advantage of the opportunities which have been afforded us in these institutions.

While the founding of these hospitals was undoubtedly inspired in each case by high Christian and humanitarian motives, the primary purpose of such institutions has often been forgotten. It is quite easy for a group of nurses to become so engrossed in their professional duties of caring for sick bodies that they forget completely the souls of their patients. Busy physicians and surgeons, too, even though they be Christian men, tend to drift into a purely professional attitude toward those to whom they are ministering. And as for unbelieving practitioners who frequently are found even on church hospital staffs, their influence is not only negative but often spiritually harmful.

The final result is that the hospital chaplain often becomes the only person within the institution who is concerned about the hundreds of anxious patients whose spiritual distress may be even more serious than their physical ailments. But the chaplain's work is not always held in highest esteem. Too often it is regarded as secondary to the ministrations of a doctor or a nurse. It is not an unusual thing, even in a church hospital, for a nurse to interrupt a pastor or a chaplain during a spiritual interview with a patient, whereas the interruption of a doctor would be unthinkable.

To place the work of the hospital chaplain on a higher level at our church institutions is undoubtedly a matter that should call for serious study on the part of the Church. It is an encouraging sign that the Illinois Conference of the Augustana Synod, which controls the great Augustana Hospital in Chicago, took initial steps at its convention some weeks ago to "investigate every possible avenue that will make Augustana Hospital more

definitely an agency of Christian ministrations." It also approved a proposal that a man be engaged for the hospital chaplaincy who has received adequate specialized training for his work and who will make such a calling his career. This is a step in the right direction and may show the way to a higher conception of the function of the church hospital, and what the Church may be able to accomplish through such institutions.

Christian Anthems Sung By Naval Station Choir

THIS WAR is witnessing many new things, but perhaps the most encouraging among them is the place which religion is being given in the armed forces of our country. Although there are many other tendencies which Christians must insist on the right to criticize, they would be unfair did they fail to recognize the greater emphasis which is being placed on the work of the chaplains and the support which is being given to their program through the erection of worship chapels and the supplying of necessary equipment.

A notable example of the type of work being carried on among service men is the singing of the Great Lakes Naval Training Station Choir under the direction of Lt. Commander Hjalmar Hansen, a chaplain from the Norwegian Lutheran Church of America. This choir, which has appeared at many important public functions, has made a profound impression on its audiences by the singing of such compositions as the "Hallelujah Chorus" from Handel's "Messiah;" the negro spiritual, "Were You There?"; and such hymns as "Onward, Christian Soldiers" and "All Hail the Power of Jesus' Name."

A writer in a trade journal who listened to this choir as it sang to a group of business men has written:

"Is it not a wonderful thing that in time of trouble and distress, when the forces of evil seem to be so active and to threaten destruction of all the progress mankind has made over thousands of years, men turn to the one and only source from which comfort can be had and real solutions to problems be found?

"Maybe it takes trouble and distress to awaken men out of the worship of material things which always results in disaster to the individual—to the family—and to nations.

"The spontaneous and deafening applause after each hymn showed clearly that each one was receiving inspiration from the same source. . . . Could every person in the entire world have been present and been likewise inspired during those moments, there would be no war—no racial hatred—no class hatred—no injustice—no unfairness—no material selfishness—no idle, careless criticism."

These are lofty sentiments indeed and a real tribute to the spiritual message brought by a choir of fighting men. But why is it, we are tempted to ask, that so many who worship at the shrine of Mammon do not recognize these Christian truths until disaster is upon them?

Freedom and Socialization

OUR GENERATION manifests a definite trend in the direction of socialization. Whatever else Communism and Fascism may be, they are movements which socialize. The same is true of Nazism. In these movements the socializing process has taken on the form of the totalitarian State. Thinking is done in terms of the group. In Russia it is the proletarian class. In Germany it is the Aryan race. In Italy it is the nation.

There are also other movements of a socializing nature of quite a different character. There is the co-operative movement, so outstanding in the Scandinavian countries and also gaining ground in other countries, including our own. The organized labor movement is also a group movement, and belongs to the same trend. Many other similar examples might be cited. The "rugged individualism" which flourished through the twenties has received some very severe blows since that time. We can also be certain of the fact that it will never return. At least, it will never come to stay. Whether we like it or not, we can just as well reconcile ourselves to the fact that this socializing process is upon us and that in some form or other it is here to stay.

For Christian faith, human personality is something sacred. It must never be used as a means, in the realm of human relationships, for any other end than itself,—not even in the interest of the totalitarian State. The welfare of the human being is the highest value which we know in the realm of social relationships. How are we going to preserve the rights of personality and individual freedom and initiative in this socializing process?

Human personality can be crushed and ground down even in a ruggedly individualistic system. We saw it happen in 1929, when men and women were begging for work and when twenty million of our American people found themselves on the relief rolls. We saw men and women losing their self-respect as they had to take charity or starve. We saw fathers who despised to accept relief but were forced to do it or see their children starve. We saw men and women lose the hard-won savings of a lifetime, and many of them at an age where it was difficult if not impossible to make a fresh start in life. Such a system is not built upon a recognition of the sacredness of personality. That was the law of the jungle—"dog eat dog."

The tragedy of our present situation is that there are all too many of those who have been on top of the pile who desire a return to that type of life. They are blind to the fact that such a system cannot and will not work in the long run, and they set themselves against all efforts to provide a plan which would seek to obviate such tragedies as we experienced in the thirties. There are even those who would designate the "dog eat dog" manner of life as the "American way of life". Such an attitude is tragic because failure to provide a greater measure of social security is the very seed-bed in which radicalism of various kinds grows and develops.

On the other hand, the socialization process can be carried to such an extreme that human personality is crushed in that very process. That has happened in Russia, Germany, and Italy. The individual does not count. What matters is only the welfare of the class or the race or the nation. If some individual commits an act of violence, a whole city can be murdered in retaliation because the individual who committed the crime belonged to that group or that people. The individual is swallowed up in the group.

Rugged individualism will not work, and we certainly do not want the type of socialization which we witness in Russia or Germany today. We want freedom and we also desire a greater measure of socialization than we were accustomed to a generation ago, but we want only enough of the latter to make our social order function effectively. We want to concern ourselves about the welfare of our fellow men, particularly the disadvantaged, but we do not want to become automatons in a totalitarian State.

Here is where we need the guidance of our Christian religion and the great prophets of the Old Testament. Russia did not find a solution for her problem which will satisfy in the long run, because she lacked the guidance of religion with its emphasis upon the sacredness of personality. In this specifically Christian point of view we have the principle which can solve for us the problem of how to preserve freedom for the individual and yet have enough socialization for an effective functioning of the social order.

Rock Island, Ill.

A. D. Mattson.

The Conference Corner

By President H. L. Yochum

"*LAST MONTH, Mr. President, you declared that the Conference still has unfinished business on our agenda, and indicated that we must try to remove some of the 'kinks in the cables.'* What is the picture back of those words?"

That is the analogy I ventured to use in my acceptance speech; it is printed in the January issue of the *Journal*. I pictured our synodical bodies as ropes wound round one another to form the strong cable of the Conference. The great need is not so much to manipulate the cable closer; our great task is to remove the kinks so that the cable becomes tighter. That is my thesis.

"*You know that every analogy limps a bit. But proceed.*"

It is my contention that we are unnecessarily confused in our thinking about Lutheran unity and the best way to achieve it. We are thinking in terms of adhesion rather than cohesion. We want to find some magical formula which would enable us to paste synods together.

and our problem is to find an ecclesiastical cement thin enough to be absorbed by all the synodical blocks, yet strong enough to hold them in juxtaposition. That whole approach is fallacious.

"A rather sweeping statement, Mr. President. Kindly justify it, or withdraw it."

Real unity, and resultant strength, are internal rather than external. Synods may be outwardly associated in a conference, yet possess no real unity if they are not inwardly agreed in doctrine, standards of practice, and spirit. If we can achieve this inner unity, we can rather easily effect the outer unification. We have, however, tried to reverse the process. We are working on the corollary before we have fully established the theorem. This kink in the cable must be removed, this divergence of views on the whole subject of Lutheran unity.

Now to those with German antecedents it is natural to approach Lutheran unity from the theological or doctrinal angle. We are greatly concerned about exact formulation of theses. We will draw our forensic guns at the drop of a syllable. How we have struggled over phrases in a futile effort to fasten in a frame of words the sublime truths regarding election and predestination! The inevitable result of this approach must be a continuous, seemingly interminable, procession of theses, statements, declarations, pursuing to the very end every venous line of thought that arises in connection with any point under consideration. And about the time we congratulate ourselves on our success in formulation, some suspicious soul questions the implications of a given word or phrase, and further definition is deemed necessary. Soon all, excepting those fascinated by their own finesse in formulation, begin to feel that the whole process has become a *reductio ad absurdum*, if not *ad nauseam*. And we are beset by the misgiving that when, or if, we reach the end of the procedure we shall profit not a whit for all this array of documents, which begins to rival the rabbinical writings.

To those of Scandinavian antecedents it is natural to approach Lutheran unity from the angle of inner spirit, of a sensing of fellowship. We are less concerned about exact formulation of theses; it is no accident that it was one of this background who protested, "No more theses!" We are of the opinion that inner unity, a sense of being one and of belonging together, has little to do with doctrinal definition and intellectual agreement. This does not mean that we are one bit less loyal to the truth of God's Word in every detail, or to the confessional writings of our Lutheran Church. But it does mean that we emphasize personal faith rather than theological science, an active spiritual force rather than exact doctrinal formulations. We want more of the heart and not so much of the head in our religion and in our relationships with one another. This involves no sacrifice of theological scholarship, as the classic writings of Scandinavian origin abundantly testify. But it does demand a freer use of the open hand, rather than the open mouth. This attitude prefers to focus interest on kneeling together at the communion rail, rather than on sitting across from one

another at the conference table. It feels sure that complete agreement in doctrine and practice develops as we share our faith in fellowship.

Finally, those who have become saturated with the American spirit of pragmatism have little interest in doctrinal discussions; they prefer to think of fellowship in work rather than worship. Carried rather far, as it sometimes is, this attitude prompts pastors and laymen to insist upon immediate and complete co-operation in matters of common concern, assuming that we already have as much agreement in matters of doctrine and practice as is necessary or reasonably to be expected. There arises the cry, "Quit debating, and start working together!" It is insisted that the exigencies of the present emergency demand that, even if it seems to involve some compromise.

"Assuming that your analysis is correct, Mr. President, what follows? What do we do about it?"

Let me venture to suggest that we stop thinking or saying, "You must be as we are;" or "You must leave us as we are;" or "You must take us as we are." Rather must all of us adopt the attitude, "We must become as God desires." Each of us must apply to ourselves the straight-edge of God's Word and take the kinks out of our own cable, instead of constantly plucking at loose strands in the other cables. And in next month's discussion I want to describe a few of the other kinks in our own Conference cable which we should earnestly try to adjust.

"Give Us . . . Our Daily Bread"

THE STORY OF FAMINE is not new to the human race. To those who have never known the reality of dire hunger it remains a story, much like others in the countless tragic experiences of man's sufferings. But never before has so appalling and widespread a story of malnutrition and starvation been told as meets us now constantly through the printed word, the radio, and photographs. This story concerns not only Asia, the continent of almost periodic starvation, but also Europe as a whole. The plight of Poland and Greece is indescribably cruel. Belgium and France must exist upon ration allowances roughly half the minimum normal requirement for the human body. It is authoritatively stated that at the end of the war every European nation, with the possible exceptions of Germany, Portugal, Sweden, and Switzerland, will have endured several years of serious malnutrition.

Such stark facts must knife through even the most complacent and comfortable American, and make our so-called rationing seem like the most minor of inconveniences. Nor can America's responsibility in meeting this world-problem of hunger be sidestepped. "Of him

to whom much has been given shall also much be required." And the incontrovertible fact, aside from all humane and moral considerations, is that the United States is "the world's greatest controlling force in food."

The establishment of the Foreign Relief and Rehabilitation Committee under Herbert H. Lehman was an initial step in acknowledging our responsibility toward our hungry fellow men victimized by war. The International Food Conference at Hot Springs, Va., is a second step and from many angles a highly important one. The need of food is acute. It is tangible. It is universal. It provides a symbol of common humanity sufficiently concrete for a maximum of unanimity. If oneness of purpose and aim cannot be achieved in this conference, it is difficult to conceive of its being achieved in any other conference, either during the war or post-war.

But while we await with eagerness the findings and decisions of this meeting, our responsibility as American Christians does not cease here. Not only to our government, but to us as individual Christians and as Christian churches, arises the cry of the needy: "Give us . . . our daily bread." The studies of the problem of nutrition that have been accelerated by the war have brought into sharp relief the fact of the deep interdependence of nations in the matter of food. So true is this that scarcely any nation will be able to live out its life effectively on this planet except in food-fellowship with the other nations. If this fellowship, growing out of a sense of common responsibility and brotherhood, cannot be achieved, then every period of peace will be but a prelude to further war. Hungry men fight for food. Unless daily bread can be made available freely through a community of nations, wars continue to wreak their destruction every generation or so. And this really means that unless the spiritual truths concerning human brotherhood revealed in the Scriptures are permitted to mold the thinking and life of mankind, the masses of men will never be able to secure a sufficiency of the food needed to supply the needs of normal and effective living. It becomes more clear than ever that the life of man is nourished and sustained not by bread alone but by the Word of God.

Bernhard Christensen.

From College Windows

By Conrad Bergendoff, Ph.D.

ON EVERY HAND these days we hear much of the "dignity of man." We are told that it belongs to the American way of life to give value to each individual. It is asserted that this is the heritage of Western civilization for which we are fighting all over the world. Some have even awakened with a start to discover that this may be the essence of Christianity.

All of these statements are half-truths. Some of them have less than that proportion of truth. For surely it is

a peculiar reading of the Christian religion which would make it the guarantor of the "worth of the individual." In essence, they are pagan statements and not much more than assertions of the selfishness of man, which believes he has value.

Man has no other value than that which God puts upon him. In himself he has no value, except what he can make other men agree to. Individuals and nations proclaim their own worth and spend most of their lives in trying to compel others to recognize their worth. Many of those assertions are as valuable as "fiat" money—between the assertion and the value is only so much connection as force can evoke.

God does put value on man. He considers man as the highest of His creatures. For man He gave His only Son—so great was His appraisal of man. To search for the lost coin, the lost sheep, the lost son, God considers not even the sacrifice of himself too great. To bring man to the value of His own image, He sends His Son and His Spirit into the world. Surely no higher value of man has ever been conceived or proclaimed than in Holy Scriptures.

But to claim that you can discard all of the doctrines of Christian faith except that of the value of man is the height of absurdity to which modern university education has attained. The glory and worth of the individual are bound up inextricably with the Christian religion. The guarantee of the worth of man is faith in God. When a generation loses its faith in God it has no foundation for a faith in the value of man.

North Dakota's Problem

THREE YEARS AGO an experiment in Lutheran unity was started in Oakes, N.D. Two congregations of about the same size, both without a pastor and each receiving aid from its respective synod to the amount of \$1,000, were brought together. A pastor was called to fuse into one hitherto separate congregations with different nationalistic backgrounds. We believe that he succeeded admirably in spite of many obstacles, including opposition from his own brethren in the ministry.

One church and one parsonage were sold, and the proceeds used to finance the remodeling of the other church and parsonage. An old-fashioned pioneer church building was transformed into a thing of beauty, both inside and outside. The newly-organized congregation could really be proud of their church, even though it proved too small for such occasions as the first confirmation service and Easter.

There was perhaps only one drawback—a hitch we might call it—in the whole experiment. It was found that the pastor could be elected from one of the participating synods only.

There is much food for thought in this "noble experiment" in church unity among Lutherans, as it was called. It may well prove the opening wedge for other efforts

ven on a larger scale, of uniting Lutheran churches in North Dakota. Such unions are needed in this state.

According to the religious census statistics of 1936, there are fourteen different synods or groups of Lutherans working in North Dakota, believe it or not. That something should be done to unify these diverse groups appeals to us as a goal worthy of consideration by all Lutherans who are interested in the problem of home missions. In the first place, North Dakota is a strongly Lutheran state, but only a small part of its Lutheran population is within the Church. All of the respective synods are carrying on their work to a large extent with some mission aid. There is much duplication of effort, and many of the pastors seem to be competing with one another. Distances are great, and there is a waste of time and means and energy in traveling. Many churches, if united, could become strong and self-supporting; parishes could be realigned into smaller, more compact groups. A lesser number of churches could be served by each pastor. Many churches now have services only every second or third Sunday, and some evidently have no Sunday schools. The North Dakota field could become a more attractive field to many pastors who now perhaps regard their tenure in the state as a period of exile from the more prosperous centers of Lutheranism.

Some may consider the possibility of uniting all Lutherans in North Dakota as a dream. But even if all Lutherans could not be induced to try the experiment, at least the churches belonging to the American Lutheran Conference should consider the proposition seriously. Let us look at some statistical figures, as given in the 1936 census. The American Lutheran Conference has 99 congregations in the state, with 108,595 members. These are divided as follows: NLCA has 527 congregations, with 74,185 members; the American Lutheran Church has 135 congregations, with 18,124 members; the Lutheran Free Church has ninety-two congregations, with 10,812 members; the Augustana Synod has thirty-six congregations, with 4,353 members, and the United Danish Church has nine congregations, with 1,121 members.

The next large division of Lutherans is that of the Missouri Synod and affiliated churches. They have a total of 152 churches, with 20,098 members. They are divided into three synods. The rest of the Lutherans in North Dakota, consisting of eight small bodies, have forty-three churches, with 6,565 members.

It is clear that if only the American Lutheran Conference groups were united in North Dakota, it would help to clear up the confusion of "too many churches."

But just why pick out North Dakota for this experiment in Lutheran Church unity? For one thing, except in a few large centers, the churches are small and rural. The whole of North Dakota is still very much a vast home mission field. Several years ago it was said of the 600,000 or more inhabitants in North Dakota that about 400,000 were Lutherans, or of Lutheran extraction. It is now claimed, however, that about 18 per cent of the Lutheran population in North and South Dakota has moved into defense centers in other states. Most of our Lutherans are now getting pretty well mixed, both in their nationalistic and spiritual backgrounds, through inter-marriages.

The North Dakota Lutherans, in spite of their numerical strength, have very few institutions of their own.* They must go into the neighboring state of Minnesota to support and patronize old people's homes, children's homes, and colleges. The only conveniently available denominational colleges for North Dakotans are Concordia, a Lutheran school at Moorhead, Minn., across the river from Fargo, N. D., and Jamestown College, a Presbyterian institution at Jamestown, N. D. All other larger cities, such as Grand Forks, Minot, Dickinson and Valley City, are supplied with state-controlled higher institutions of learning. There is only Bismarck left, the capital city of the state, where perhaps a Lutheran academy could be started with some chance of success, but nothing more. It would have to be a united effort, however.

Much more could be said, but space may not permit to discuss the problem at length. Only this: what a wonderful thing it would be if all the Lutheran pastors in North Dakota could meet on common ground and discuss and solve their common problems in a spirit of unity! When that day comes, North Dakota Lutheranism may yet take a ranking place among states with a preponderant Lutheran population in helping to solve the problems, not only of the State and the nation, but also of the world.

Underwood, N. Dak.

E. Oscar Johnson.

* Exceptions to this rather general statement should be mentioned. They are the work of the Lutheran Welfare Society with headquarters at Fargo, the Crippled Children's School at Jamestown and the fine Trinity Lutheran Hospital at Minot. But these, and other exceptions of which the writer is not perhaps aware, in nowise detract from the argument of a greater need of unity and co-operation among the Lutherans in North Dakota.

Lutheran Opportunities in Brazil

By the Rev. George Daschner*
Ypsilanti, Mich.

IN WRITING AN ARTICLE on "Lutheran Opportunities in Brazil," it is perhaps not amiss first to give a short historical sketch of that wonderful country. Brazil is the largest republic of South America, its area being 3,218,130 square miles. It occupies a full half of the South American continent and is larger than either Europe or the United States. It borders on every country of South America except Chile and has a coast line of more than 4,000 miles. The census of 1940 shows the population to exceed 44,000,000. About one-third of the population is white. Settlements are confined chiefly to the Atlantic Coast.

Brazil was discovered in 1499 by Pinzon, a companion of Columbus, who took possession in the name of Spain, and brought home a cargo of drugs, gems, and brazil wood for dyes. In 1500 Pedro Alvarez Cabral, a Portuguese navigator, was driven by adverse winds upon the Brazilian coast, landing on Easter day. He erected an altar, celebrated mass, and declared the country a possession of Portugal. A stone cross was raised to commemorate the event. Amerigo Vespucci, for whom the continent was later named, explored the coast of Brazil in 1501 and 1503. He also took possession of the region in the name of Portugal. He built a small fort—just where is not known, but presumably between what is now Recife and Bahia—left a garrison of twelve men, and sailed for home with two shiploads of brazil wood, parrots, and monkeys. The struggle that arose later between Spain and Portugal was settled finally by the pope, who allotted the eastern part of South America, or Brazil, to Portugal, and the western part, or the Andean region, to Spain. Bahia, the early capital, had a prosperous Catholic university a century before the Pilgrims set foot on Plymouth Rock.

European Throne in Brazil

In 1808 the Portuguese court was transferred from Lisbon to Rio de Janeiro to escape Napoleon's domination. In 1821 the royal family returned to Portugal, leaving Dom Pedro, a son, as regent. A year later a revolution broke out. The only European throne in America was overturned, independence was declared, and Dom Pedro was proclaimed Emperor of Brazil. In 1889 Dom Pedro II was put on board a warship, sent back to Portugal, and, after a bloodless revolution, a republic was organized with a constitution resembling that of the United States.

* Formerly a Missouri Synod missionary to South America; now a supply pastor of American Lutheran Church.

The majority of the people are Catholic, but more about this later. Portuguese is the official language. Indians and negroes counted, about 85 per cent of the population is unable to read or write. There are large colonies of German and Italian settlers in the southern states of Brazil.

Brazil occupies about seven-eighths of the width of South America, gradually narrowing down toward the south, having nearly the form of a ham. The eastern portion corresponds to the Appalachian system of North America. An immense mass of mountains has been worn down by wind and water into a highland. It slopes toward the lowlands of the Amazon and the Paraguayan rivers that sweep around it in a continuous waterway. The highlands stand like an immense island with their highest shore along the Atlantic coast. The highest elevation, over 10,000 feet, is near Rio de Janeiro. These highlands have great mineral wealth, as yet but partly explored. Coal, iron, gold, mercury, lead, copper, and zinc are known to exist in abundance. The emerald, ruby, topaz, and amethyst are found in various localities. Brazil was at one time the leading country of the world in the production of diamonds.

Brazil is an agricultural country. It leads the world in the production of coffee. The annual crop is worth more than \$300,000,000. Next in value are sugar, tobacco, cotton, and Paraguay tea. Of natural products, rubber, cocoa, timber, dye woods, drugs, and nuts are the chief. Meats, hides, wool, and goat- and sheep-skins are exported largely. Brazil did business before the war chiefly with England, Germany, and the United States.

Jesuits Built Churches and Monasteries

Brazil having been discovered by the Portuguese, it is but natural that the Roman Catholic Church played an important part in the settlement of the country. Early in the sixteenth century Jesuit priests came to Brazil and took possession for the Roman Church. They "evangelized" the Indians and put them to work in building churches and monasteries. Some of these monasteries are still in existence and really show some wonderful architecture. The writer remembers especially one built in 1620 in Victoria in the state of Santa Catarina, erected on a promontory 2,000 feet above the city, overlooking the city and harbor. The building itself was partly in ruins, but one could go through it and admire the massive sandstone slabs, nine feet long and six feet wide and one foot thick, forming the outer wall. Here also are the cells of the monks and also the catacombs below the building, where rest the remains of many who once tilled the soil around the monastery.

Very early in the history of Brazil negro slaves were brought there, and today one finds comparatively few pure Portuguese. Through intermarriage between Portuguese, negro, and Indian, a new race, the Luso-Brazilian, has come into existence. These people are all nominally Roman Catholic, but in fact do not know anything about Jesus Christ the Saviour. However, they know a great deal about patron saints, and especially about Mary, the Celestial Queen. The priests have had no time to instruct the people, but have worked only for their own aggrandizement. In this they have been ably assisted by untold numbers of monks and nuns of the many different orders. So today Brazil, in spite of its untold riches, is pauperized and stymied in its spiritual growth, as are all other countries under Roman Catholic domination. Time and again Brazil has tried to throw off this yoke, but up to the present time in vain.

In 1824 the first German settlers came to Brazil and settled in the state of Rio Grande do Sul. From that time to the present a steady flow of these people have come to Brazil, and today there are about one million of their descendants in the states of Rio Grande do Sul, Parana, Santa Catarina, and Espirito Santo. Quite a few of these left Germany to escape the government of a cruel king, to seek religious liberty, to carve out for themselves a new home in the wilderness, and to live and worship God according to the dictates of their conscience. But what they sought they found only in a small degree. Instead they found a wilderness, and such a wilderness of which they had never dreamed, impenetrable forests with no roads and no paths, and innumerable poisonous reptiles and insects and wild beasts. Then a strange malady broke out among them, decimating their ranks. Oftentimes there were not enough well members to bury their dead. The same thing happened wherever new colonies were opened by the government, and it continued so into this our enlightened twentieth century. To make matters worse, during these times of physical distress there was no one to guide them spiritually and to bring them comfort from God's Holy Word.

"Shady Priesthood" among Germans

Gradually adventurers preyed upon their unhappy lot, men who had been dismissed from the German army, or who had been released from prison with the understanding that they leave their native land, and who, not wishing themselves to do the hard manual labor required of new settlers, proclaimed themselves to be teachers and preachers. Thus, the sad era of so-called "Pseudo-Pfaffendum" (shady priesthood) came into being. These men to a large extent were drunkards, practised all kinds of immorality, and lived in vice and shame. No wonder that Christian knowledge and Christian virtue were at a low ebb!

There were notable exceptions, however. Among the faithful shepherds were such men as Frederic Brutschin of San Miguel, Carl Peckman of Novo Hamburgo, and William Beckman of Teutonia. Through the efforts of

these three men, especially Brutschin, true Lutheranism finally got a foothold in Brazil. The organization of the Synod of Rio Grande do Sul was full of promise for a while, but here again certain elements came in that denied many fundamental Christian truths. However, "God moves in a mysterious way, His wonders to perform." In 1898 or 1899 Brutschin received some literature from the Missouri Synod, sent to him anonymously, and he began corresponding with officials of that organization. Finally he asked the Missouri Synod to send a man to take over his congregational work, since he was getting too old to continue and he feared that his fold might return to the Synod of Rio Grande do Sul.

Missouri Synod Enters Field

The Missouri Synod responded by sending a so-called "prospector" to look over the Brazilian field. Favorable action was taken on his report, and in 1902 the Missouri Synod sent its first missionary. This man began work in the German settlement of Sao Pedro, near the city of Pelotas. Gradually the work expanded and additional men were sent to Brazil from year to year. Among these were Pastor A. Vogel, now at Altenburg, Mo.; Pastor H. Stiemke, now at Oneida, N. Y.; the late Pastor M. J. Frosch, and others.

In 1906, Pastors Gruell, Wehrs, and the writer were commissioned for work in Brazil, and thus, with the Lord's help, the work grew. Many hardships had to be endured in traveling from place to place, with no railroads, improved highways, or bridges. A great deal of the missionary's work consisted of looking up new settlements of which he had heard. These trips took him far into the interior, and all traveling had to be done on horseback, along mountain-trails, through deep ravines, along creeks and rivers, and fording difficult streams. Often the results were largely negative, but still the work had to go on.

Theological Seminary Established

Realizing that success could be achieved only through a working knowledge of the language of the land, a theological seminary was soon founded in the city of Porto Alegre, in the State of Rio Grande do Sul. Today this seminary has some sixty students, all of whom are either preparing themselves for the ministry or as teachers in parochial schools. A goodly number of young men have already graduated, and are now working in the Lord's vineyard among their own people.

Work among the natives of Brazil was also launched, and both Portuguese and German were used. However, since preaching in German has been forbidden by law since the outbreak of World War II, the work has been seriously handicapped. At the beginning of the conflict a number of missionaries were interned, but all except three have now been released and have been permitted to return to their parishes. Thus the work has continued in spite of persecution, ignorance, superstition, indifference, and poverty.

The latest statistics give us the following picture. In Brazil seventy pastors are serving 323 stations, with a baptized membership of 40,040 and a communicant membership of 21,117. These are embraced in an area extending from Rio de Janeiro near the equator to the most southerly point in Brazil. To this we may add also the statistics covering the Republic of Argentina, where twenty-eight pastors are serving 136 stations, with 13,109 baptized members and 6,767 communicant members. The territory covers the eastern and northern parts of Argentina. Encouraging indeed, but if we consider that these two countries have more than sixty-five millions of inhabitants, we must confess that very little as yet has been done.

Opposition of Roman Hierarchy

South America has often been called the "Unknown Continent." This is true both in regard to the vastness of its material wealth and as to the greatness of its spiritual poverty. It is true that the Roman Catholic Church has worked there for centuries, and today still claims the vast South American continent as its domain. We deny this claim. In this connection we quote Dr. Walter A. Maier: "For some time the *Walther League Messenger* has taken a firm and outspoken position against the claims of the Catholic hierarchy that South America should be the exclusive field for Roman religious activity. We have condemned this assertion, also endorsed by shortsighted and weak-kneed Protestants, declaring that Protestant missionaries should pick up and leave Latin-American fields. We have pointed out in protest that Central and South America have millions of people beyond the reach of any Church; that large numbers of Protestants in these territories want the ministrations of the Church, and that multitudes of those who are nominally members of the Roman Catholic Church do not

know the full and free gospel of Jesus Christ. We have insisted especially that our American Good Neighbor policy cannot be distorted to call a halt to Protestant missionary effort."

No opportunities? Opportunities without number from the Caribbean Sea to the Straits of Magellan, from the Atlantic to the Pacific! The cry that Paul heard from Macedonia, "Come over into Macedonia and help us," comes to us today from South America.

No men to send? We have not lost the missionary spirit which says, "Here am I, Lord, send me." Or have we?

No money to carry out this work? I wonder. If every confirmed member of the American Lutheran Conference would but give one cent every seven days, there would be money enough and to spare to carry on this work of the Lord, and our work would not be in vain.

We close this article with another quotation from Dr. Maier: "We believe that Rome is determined to exile non-Catholic workers from Latin-America. Nor will there be a dearth of so-called Protestants who will perfidiously support the Roman Church despite the ignorance, superstition, and poverty in South America for which this group is directly responsible. We must be prepared not only to maintain our mission work in Latin America, but to increase our mission forces. First of all large numbers of Latin-American citizens are not Catholic. . . . In the second place millions of spiritually indifferent Latin-Americans need the gospel. . . . They are through with the Roman Catholic Church because they have seen the results of its work. Unless real Christianity is brought to them, they may be won, particularly in the post-war period, for radical movements." . . .

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord for as much as ye know that your labor is not in vain in the Lord." I Cor. 15:58.

Sinister Romanist Activity

By a Committee of Protestant Editors*

IN ITS RECENT ANNUAL MEETING in Toledo, Ohio, the Catholic Press Association, corresponding to the Associated Church Press of Protestant journalism in the United States and Canada, registered strong protests against attacks by "certain" religious and secular magazines in this country on the Roman Catholic Church. It declared that there seemed to be "a system-

atic and sustained attack upon the Catholic Church" by these journals, adding that the Catholic press "will continue to do all in its power to promote unity of feeling and of effort among the people of this country. In fairness we demand that all organs of opinion, secular and religious, should respect the sincerity of our effort to assist the government and the nation in the present emergency." It expressed its "abhorrence of attacks upon religion and the Church." The editors promise wholehearted support to the maintenance of American Spanish friendship and to the creation of a better understanding and a greater feeling of co-operation between the Latin-American countries and the United States.

* The committee consisted of Guy Emery Shipler, editor of "The Churchman"; J. Edward Moseley, editor of the "Christian Evangelist," and L. O. Hartman, editor of "Zion's Herald." The committee was chosen at the annual meeting of the Associated Church Press, and was authorized to draft an editorial on Roman Catholic pressure activities.—*Editor's note.*

It is interesting to note that nothing was said by these editors about Roman Catholic pressure groups which have been so active and successful these many years in winning from the newspapers and the radio of the United States statements both of fact and opinion adversely critical of the political activities of the Roman communion. They did not mention the late war in Spain, during which the Roman Catholic Church carried on propaganda throughout the United States against the legally constituted democratic Spanish government—propaganda in which gross misstatements were made and consistently broadcast by such official representatives of the hierarchy as Father Joseph Thorning, falsely asserting that the Republican government of Spain was “communist”, and that thousands of churches had been burned by the Loyalists and thousands of Roman priests slaughtered. The Roman Catholic editors at Toledo made no explanation of the fact that editors of Protestant religious journals who denied these propaganda statements and told the truth about the Loyalists—including the fact that the Franco rebellion was engineered and backed by Hitler and Mussolini—were labeled by Catholics, including Catholic editors, as “communists,” and “semi-communists.”

But those at the Catholic meeting promised strong editorial support to the maintenance of Spanish-American friendship—that is, friendship between America and Franco's Spain, which beat the legal liberal government of Spain into tragic final defeat at Madrid.

Why Spanish Republic Was Crushed

Every one who knows the facts admits now that our own government's failure to lift the embargo against Spain was due to political fear of the Roman Catholic Church, and to the personal intervention of the then Cardinal Paccelli, who came to the United States for the express purpose of convincing the President that an embargo should be imposed upon Spain—this embargo which then finally led to the destruction of the Republic of Spain. It was a clear case where a politically led religious minority terrorized the American majority into the adoption of a foreign policy that was detrimental to the best interests of the United States.

The facts which Protestant journals and others presented during the war in Spain have long since been proven correct and the Catholic editors wrong.

It is significant, also, that the journalists gathered in Toledo promised to promote better understanding and co-operation between the United States and Latin-American countries, but neglected to mention the fact that in every Latin-American country the Falange, Franco's propaganda front, has been strongly supported by the Roman Catholic Church.

How Catholic Pressure Groups Work

Thousands of letters from Roman Catholics poured into newspaper offices and radio stations during the period of the war in Spain, threatening a reader boycott of these mediums of communication—and many times an

advertising boycott—if facts and opinions adverse to the Fascist regime in Spain and to the Catholic Church continued to be printed. These pressure groups have continued their threats—with success which should be alarming—to the present moment. They have been successful because neither newspapers nor radio stations can afford the overwhelming cost involved in loss of the advertising by which they live, and because the voice of Protestantism is silent.

The pressure of the Roman Church is so strong today that broadcasters are unable even to comment on the appeasement efforts and international diplomatic negotiations which are now going on in Rome. These efforts are so successful that broadcasters find themselves censored when they point out that it is incongruous for the Vatican to ask now that the bombing of cities be stopped when there were no similar requests while Amsterdam, Warsaw, Coventry and Belgrade were blitzed. These Roman Catholic pressures are so strong that it has been impossible for any broadcaster to mention the fact that the Holy See established diplomatic relations with Japan within ten days after Pearl Harbor, although the radio is flooded with sinister speculations as to why Russia has diplomatic relations with Japan—this notwithstanding the fact that the Russians cannot afford to open a second front before the Allies open a second front. This is particularly important in view of the fact that practically the only organized body of opinion which continues publicly to oppose better American-Soviet relations is the political leadership of the Roman Church.

A few years ago one of America's most powerful weeklies printed a selection of pictures in a social welfare field not approved by the Roman Catholic Church. Thousands of letters, threatening a reader boycott if the offense were repeated, disturbed those responsible for the journal to the point where staff members discussed the problems for hours. Later a letter from one of the most powerful representatives of the hierarchy added the threat of an advertisers' boycott. Similar instances can be extensively multiplied.

Making Use of "Intolerance" Trick

When Protestant journals or individuals take issue with such pressure procedures, Catholics immediately raise the cry of “intolerance” and “making for disunity.” It is a strong weapon against Protestants, as Catholics well know. Catholic critics assert that Protestants are attacking their “religion”, when they know that the attack is merely against such Catholic practices as those here under discussion. If Protestants continue to give way under such false charges, they deserve to lose their long-established rights of freedom of speech and action. In the meantime, America is paying a heavy penalty for their failure to exercise those rights. Protestant editors are eager to promote goodwill and religious tolerance, but will be unable successfully to combat such emotional movements as the A.P.A. and the Ku Klux Klan if the Roman Catholic pressure program continues.

Public opinion can be effective against Roman Catholic

pressures. One of many possible illustrations is found in the experience of the Lutheran Church. In 1928 a motion picture called *Freedom*, portraying the history of the Reformation, was brought to this country. The New York State Board of Censorship demanded the elimination of sub-titles and scenes which presented the story of Reformation "protest" against Roman Catholic practices of the day, such as the sale of indulgences, heresy, the Roman court of inquisition, papal doctrines and so on. The board wrote: "The reasons for the above eliminations

are: 'sacrilegious', 'tend to incite to crime', and 'inhuman'". The deletions would have cut the historic heart out of the film. The Lutherans put on a nation-wide campaign which resulted in the sending of more than 40,000 letters to the censorship board. This brought the withdrawal of the original demands for deletions and the release of the film.

The historic essence of Protestantism has been its fighting determination to reveal the truth. Let it exercise that determination today.

America's Other Half

By the Rev. Stanley Sandberg

Regional Director of Columbia Area, Augustana Synod

MORE THAN ONE-HALF of America's 150,000,000 people are living in our cities, and more are coming every day. The American city—a modern miracle, part marvel and part monstrosity! Viewed from a hill at night, its dimmed lights suggest a fairyland, ethereal in its beauty. But viewed from dead-end street in slum town, with its poverty, misery and filth; or from one of its exclusive, restricted resident areas, with its stamp of economic security and privilege; or again from its business district, with its cathedrals of merchandise and finance; or viewed from its industrial area, with its production lines, swing shifts, and dinner buckets, it becomes a Sodom and a Gomorrah, a Jerusalem and a Babylon, all in one.

The American city, home of housewife and harlot, preacher and prostitute, temples and taverns, virtue and vice—it is here that the major portion of America's Other Half are living!

They are living in the shadow of our church steeples, in the bungalow across the fence, in the house across the street, in the apartment across the hall, and in the tenement across the tracks. They sit beside you at the lunch counter, stand beside you at the grocery store, work beside you at the lathe, and type at the desk next to yours in the office. They are in your city and mine, confused and bewildered, grasping at straws in the storm that would engulf them; yearning for that which they know not; lost in the midst of the familiar—and what are we doing about it?

Losing Out in Rural Areas

Again, America's Other Half are to be found in our rural areas, in the 10,000 villages and crossroad communities without churches or resident pastors. While it is still largely true that the strength of the Lutheran Church is to be found in its rural congregations, it is becoming increasingly apparent that we are rapidly losing this strategic position. The movement of Lutheran

youth to our cities, the ignoring of numerous Lutheran families moving into our Lutheran communities, the overlapping of parishes, and the failure to consolidate our strength and resources to implement the effectiveness of the Church's program in community life are all contributing factors in the loss sustained by our Church in rural America.

A declining membership and a loss of leadership lessens the impact that the Church makes on America's Other Half living in the dairyland of Wisconsin, the vineyards of New York, the cotton fields of Texas, the orchards of Washington, the wheat fields of Canada, and the corn belt of Iowa. The Church has often yielded its mantle of leadership to the Grange and the 4-H Club among the future families of America, and rural America adds its millions to America's Other Half.

Twenty Millions on the Move

More than 20,000,000 Americans are on the move today. The nation faces the greatest migration of peoples in its history, occasioned by the demand for workers in our war industries. Homes are being disrupted, and families, social, cultural and spiritual, are being broken. As people move to overcrowded cities and communities, some are making their homes in huge trailer camps and housing projects that spring up like mushrooms beyond the reach of existing churches—trailer camps to accommodate two or three thousand people and housing projects of ten thousand families, creating a city of 30,000 people without a church and without a pastor.

Others are moving to residence areas at the periphery of our cities. Hundreds and thousands of houses are being built in suburban areas beyond the reach of existing congregations and beyond the reach of existing municipal transit sources, and the distance provides a convenient alibi for not using the family car to attend worship services under existing gasoline restrictions.

these must be added the hundreds and thousands of nomads who follow the crops from coast to coast and have become a part of the Church's migrant problem.

When the Master looked out over the city of Jerusalem and noted its possibilities, but recognized its failures, He

wept. When He saw the multitude, He was filled with compassion for them, for they were as sheep not having a shepherd. But He did not stop with an emotional display of sympathy; He did something about it out on Calvary. What are we doing about it?

South Seas Chaplain

By Sergeant Samuel Shaffer
Marine Corps Combat Correspondent

DON'T TELL your troubles to me, boy. See the chaplain."

These ten words contain the most frequently voiced sentiment in the Marine Corps. They have been uttered in the trenches of France, the Nissen huts of Iceland, the jungles of Nicaragua and the Solomon Islands. They were spoken when the Leathernecks stormed the halls of Montezuma and the shores of Tripoli.

The injunction to "see the chaplain" is the Marine's way of making light of malicious circumstances. Let one of them complain about his chow, the unsympathetic treatment of his blisters, the unexpected deprivation of liberty when he has a date in town, and he will receive this unsympathetic response from his closest friend in the Corps.

But the fact remains that a surprising number of Marines do go to the chaplain. No matter how tough he may be on the surface, the Leatherneck has problems, spiritual and secular as well. The chaplain is there to listen, comfort and lend practical aid. For this reason the chaplain, who gives no thought to tactics, operations, supply—the multitudinous problems besetting officers in time of war—is one of the busiest and hardest working men in his outfit.

Problems of Life and Death

Spiritual problems confronting Marines on foreign soil in most cases outnumber the secular. No longer is it a question of "Shall I marry the girl," or "I don't think I like military life; how can I get out of it?" Suddenly they are confronted with the reality of war and their gamble with death. Many who had given no thought to spiritual matters before flock to the chaplain to guide them through the spiritual maze in which they find themselves. And it's easier to ask such help when they know the chaplain is a "regular fellow" who talks their language.

Typical of the chaplains on duty with Marines is Lieutenant (j.g.) Gordon V. Tollefson, U.S.N., regimental chaplain for the unit stationed in this outpost "somewhere in the South Pacific." Only 28 years old, Chaplain Tollefson is of the same generation as the men to whom he preaches.

When the men go out on a 20-mile conditioning hike

and bivouac overnight in the jungle, the chaplain marches right alongside, weighted down like the others with a heavy pack. When the men complain of blisters, he is there to prove he's no exception as he nurses his aching feet.

Aviator Becomes a "Sky Pilot"

Chaplain Tollefson is the son of a minister, the Rev. Sander Tollefson, pastor of the American Lutheran Church at Huron, South Dakota. The chaplain, who was born in Forman, North Dakota, preferred aviation to the ministry at first.

After receiving a Bachelor of Arts degree in history and economics from St. Olaf College at Northfield, Minnesota, in 1936, he spent two years at Northwestern University. Then he enlisted in the Navy as a flying cadet. He has a total of 485 flying hours, accumulated as a naval and civilian pilot.

He then decided to follow in his father's footsteps and received an honorable discharge from the service. His commanding officer grumbled that he was losing a good flyer, but hoped that the Church would be the gainer. Chaplain Tollefson entered the Lutheran Theological Seminary in St. Paul, Minnesota, and in June, 1941, he was ordained in his father's church. He accepted a call to the Trinity Lutheran Church at Bonners Ferry, Idaho, and was there nearly a year when he was commissioned a Naval chaplain.

All His Young Men Left for War

Though he is married—his wife is the former Miss Helen M. Sollid of Great Falls, Montana—and the father of an infant son, the chaplain felt he could not remain behind while the men of his generation marched off to war.

"All but one of the forty-three young men in my congregation left for the service," he said. "The majority of them had volunteered rather than wait for the draft. I am young and I felt the duty within me to be numbered among those going away, to face what they were going to face, and to minister to them as they would be in their churches at home.

"I also felt that the Church at large cannot remain

aloof nor apart from that experience which our young men are going through. We must talk their language when they come back, and to do that we must suffer the same discomforts and dangers. I wouldn't trade my experience for anything. It will mean a definite enrichment of my ministry when I return."

Preaches Practical Sermons

The chaplain admits the sermons he preaches now are different from those at home.

"I try to show the men that the Word of God is practical, fitting into their every need. I tell them that Christianity is a he-man's affair. It is staunch stuff all the way through. It has power and punch. It enables a man to carry on. It gives him new strength when his own is leaving him in a moment of crisis."

Many men have come to the chaplain with the problem of reconciling war with Christianity. The fear of death has brought still others to him for guidance.

"I tell them," he said, "that their fear of dying springs from their uncertainty of the life beyond. Some try to suppress this anxiety by toughness, but soon realize its futility and come to me for aid. I tell them that the Word of God is a definite source of what they are seeking, that struggling humanity can still go to that one source of strength. I quote St. Paul who said: 'I can do all things through Him that strengtheneth me'.

"Here in the war zone the boy has become a man over-

night. He is smack up against reality, he is confused and gropes for an answer. Many men who had nothing to do with the Church before are taking a profound interest in things spiritual. I give them a copy of the Testament and tell them to give it a try. With some surprise they tell me afterwards they had no idea it was so interesting and practical."

Some Just Want to Talk

Chaplain Tollefson finds he can be as useful as a listener as he can be as a preacher. Often men drop into his office just to have someone to listen to them as they speak of the loved ones they left behind.

"The men are far away from all they are fighting for," he said. "They realize nothing can be done about this now. They give me an everlasting inspiration with their discovery that there is Someone to whom they can feel near, the fact that they have in Him not only the Creator but a practical and needful Friend."

The day of conditioning hikes and maneuvers will soon be over for this outfit. When the men receive their baptism of fire, the chaplain, like those who have gone before him, will perform his greatest task.

"On the battlefield," he said, "the services of the Church will be held and holy communion administered wherever the men are and whenever they desire to receive it. If it's in a foxhole or the underbrush—wherever the men are, the Word of God will be preached."

American Lutheranism and World Council of Churches *

By the Rev. H. C. Caspersen
Editor of "Folkebladet," Lutheran Free Church

AERICAN LUTHERANISM is a complex subject. The term covers a multitude of divergent opinions. This it has in common with its European antecedents. In America there are many nationalistic groups and each can be said to have its own brand of Lutheranism. Within these larger groups or divisions there are usually smaller factions, each exhibiting certain indigenous traits and characteristics. One may emphasize piety and "purity of life", another confessionism and "purity of doctrine". One lays stress on the "church and the ministry" or a somewhat high-church order, another on the local congregation and "the universal priest-

hood of believers," favoring a low-church view. Again, there may be differing views regarding the nature of Scripture, its origin, its inspiration whether verbal and plenary (practically identical concepts), or historical and progressive, and so on, almost ad infinitum.

From the standpoint of organization, we have had, and have, synods, councils, conferences, or just plain church bodies called "samfund," which means fellowship.

Each and all claim the name *American Lutherans*. There also exists a variety of relationships among these groups: Cordial and sympathetic, permitting of and inviting to intercommunion, or so-called pulpit and altar fellowship; or, on the other hand, intercommunion denied and rejected with abandon.

Then again, separation of Church and State has been held by some factions almost fanatically, while others have partly followed Reformed lines, especially with re-

*"American Lutheranism and the World Council of Churches" was presented as a paper at the Lutheran Editors' Association convention, held at Rock Island, Illinois. It has been somewhat abbreviated.—Editor's note.

ard to social questions. Those who have held strictly to the old, traditional theory and shunned everything that might be construed as social-mindedness have refrained from any attempt to influence political life.

American Lutheranism is indeed a multi-colored coat.

Is There Not a Common Bond?

It may be asked: In all this multiplicity of views and divergence of opinion is there not a common bond? What is it that makes all these factions claim a common name?

Yes, there is such a bond. It is the adherence of all factions of American Lutherans to the Augsburg Confession, with or without the Book of Concord, and Luther's Small Catechism. The interpretation of these symbols, so far as it was thought they needed interpretation other than that given in Dr. Melancthon's Apologia to the Confession, has been left to the individual church bodies. Attempts have been made from time to time at compiling, as it were, a modern Book of Concord in the form of theses. This has been the case when union of church bodies was in the offing, or formation of a Lutheran conference or federation was contemplated.

When such attempts have not always brought the desired results, it may have been for the reason that the differences have not been definite enough to admit of clarification, or not important enough and, therefore, confusedly magnified. There is no confusion worse than that which ensues over comparative trifles magnified through theological microscopes into mountain-high barriers.

It has always been the conviction of the present writer that the differences among Lutherans in this country, as far as doctrine goes, have not been and are not now of such a nature as to make it necessary to deny free and unreserved fellowship among the different factions of American Lutherans. On the other hand, it has been my conviction that there is a cleavage in American Lutheranism as regards the question what the Church really is, and that there are two main conflicting views concerning it. There is a high-church view in American Lutheranism as there also is a low-church concept. But such division need not preclude intercommunion.

Luther Did Not Envision New Church

It is a historical fact that Lutheranism has never regarded itself as *one Church*. Its origin was not in the founding of a church body but in the Word of God. In fact, it began in the spiritual experience of one man Martin Luther. Luther was converted from Roman Catholicism to evangelical Christianity by studying the Scriptures. Lutheranism did not spring upon the world as a full-fledged and ready-made ecclesiastical organization. Luther revolted against the church concept of his time. He could not find assurance of salvation in an institution called the Church. He found it in Christ and in His Word.

It is not to be wondered at that Luther did not make any effort toward establishing a new universal Church. The Catholic Church claimed to be the universal Church, and Luther made haste to leave it when he found that its purported universality was an empty phrase and a fiction. He understood that belief in an institution with magically saving powers through its hierarchy was in absolute contradiction to the spiritual conception of the Christian Church as a fellowship of believers. His religious experience forced him into what we would call a low-church concept. A new external, world-wide church organization would have been a rival to the Catholic Church along organizational lines. It would have been defeat of the new spiritual movement.

It is therefore not remarkable that there is not a Lutheran Church in America. The situation conforms with the *sui generis* of Lutheranism itself. For Lutheranism is not a Church; it is a movement. Paul, Augustine, and Luther are the antecedents of Lutheranism in so far that their inner, spiritual experiences are alike; they issued in a new spiritual life whose center is Christ and His Word.

A Federation of church bodies certainly has merits, a Lutheran World Convention likewise, but it must not be an institutionary world Church if it would remain Lutheran.

The Desire for Christian Unity

In spite of all this—and much more—there is in the hearts of Christians a rightful desire to come together. They have too much in common to live in separated groups forever. Lutheranism shares this desire. In our dissimilarity there may be unity, and a closer approach may be had if we are willing to stress essentials and to follow the truly Lutheran dictum: "In necessity unity, in dubiety liberty, in everything charity". (*In necessariis unitas, in dubiis libertas, in omnibus caritas.*)

It may not be entirely out of place here to be reminded of the perhaps whimsical and queer, but nevertheless apropos, lines of Edwin Markham:

"He drew a circle and shut me out,
A rebel, heretic, a thing to flout,
But love and I had the wit to win,
We drew a circle and took *him* in."

As a warning it may be in place, too, to inject a saying of one of Coleridge's characters:

"I belong to the holy, infallible Church, of which at the present time I am the only member."

II.

Something new in this world has seen the light.

A *World Council of Churches* has been established.

Dating from the year 1937 with birthplace at Edinburgh, Scotland, and so only five years old, it has its roots in the past. Probably the actual beginning was in

1925 at Stockholm, Sweden, when a conference on Life and Work gathered under the leadership of that remarkable genius, Archbishop Nathan Söderblom. Pioneer work in this field had been done before the Stockholm meeting. Leaders in America were men like Dr. Charles MacFarland, secretary emeritus of the Federal Council of Churches; Dr. Frederick Lynch, long-time editor of *Christian Work*; Dr. Henry Atkinson of the World Alliance for International Friendship Through the Churches; Dr. Charles Clayton Morrison, editor *The Christian Century*. In Great Britain the then Archbishop of York, now Archbishop of Canterbury, Dr. William Temple, at present president of the World Council of Churches, and Dr. William Paton, secretary for Great Britain of the World Council of Churches.

After Stockholm in 1925 came the Conference on Faith and Order at Lausanne, Switzerland, in 1927. This was mainly a British organization (Episcopalian) with participants from America and the Scandinavian countries, and also from Germany.

A Life and Work Conference was held at Oxford, England, in 1937; another on Faith and Order a few weeks later at Edinburgh. At the close of the Edinburgh conference it was decided to merge the two organizations. A provisional committee was elected for the purpose of preparing the ground for a new and world-wide organization—the World Council of Churches. A constitution was adopted later. The World Council of Churches is now a going concern, and most of the world's Protestant Churches have joined in this world fellowship.

Recognizes Christ as God and Savior

It would make this paper too long to insert the proposed constitution.

The Grace of God was the convention theme, and the constitution echoes this generally accepted truth by all participating church bodies. The grace of God in Jesus Christ. God revealed in Christ. Christ, the Son of God and Savior of the World. ("Jesus as God and Savior of the World".)

The administration of the Council is in the hands of 200 delegates, or representatives, from the participating Churches. This general assembly will meet every five years. Then there is an executive committee of 14 members which will meet every year. The World Council is purely advisory. It is not a World Church and is not intended to be one. Its advice may be asked for, but it is not to be given without the asking. It intends to issue statements concerning pressing problems and live issues; the participating church bodies will be expected to honor such statements by courteous attention. Changes and developments in the structure and the function of the Council will depend entirely upon the Churches themselves.

In addition to the creedal statements the constitution also provides for a social program for the Churches. A large number of men, about one hundred we are told,

met every day for ten days many hours a day, to formulate a set of resolutions to be presented to the general assembly for its approval. In this discussion-group or conference-commission, every shade of thought was given utterance. Here were professors of economics and ethics, capitalists, labor unionists, business men, editors, clergymen. The resulting manifesto was adopted unanimously. The editor of *The Christian Century*, Dr. Charles Clayton Morrison, who was a member, says about the statement:

"In my judgment the report is the most signal contribution of the ethical aspect of the Christian faith. It will be, I believe, a Magna Carta of the social gospel. It contains theology and ethics and economics, and both Christian passion and hope, and these are all woven into a unity and integrity of statement which is bound to make it a standard for the guidance of churches and Christians men and women in the years that lie ahead."

Thus was brought together into being an organization which takes cognizance of both the structural and the functional aspects of a united Christendom.

Dr. John Mott said about it: "We stand at the threshold of an era of action."

Voices of Approval and Disapproval

It is unavoidable that an event of such magnitude should not meet with criticism and misgivings. We have a large number of isolationists in the world; we have many of them among Christian people. They are the kind of Christians who never can see Christianity as a whole in its original intent, in its scope and final aim. These kinds of Christians are uttering their disapproval. There is some head-shaking to be noticed of people from whom might be expected sympathy and understanding. Dr. Karl Barth is wavering. This is perhaps not surprising. But that Dr. Emil Brunner did not readily approve was somewhat disconcerting. He may change his attitude. Criticism comes from people of quietistic bent, people who oppose departure from the conventional and beaten paths. Some Anglo-Catholics oppose, fearing diminished importance of their ministry and orders and subordination of the historical episcopate.

From leaders in the totalitarian countries come spiteful remarks. Dr. Alfred Rosenberg, the German minister of education and the foremost leader in the new German Faith movement, is inordinately sarcastic.

But approving voices are not lacking.

The arch-episcopal see of Canterbury, England, which usually has been presided over by aristocratic and high churchly prelates, is at present governed by a truly liberal and democratic personage, Dr. William Temple. Dr. Temple is an ardent advocate of the new enterprise. He was a close friend of the late Archbishop Nathan Söderblom of Sweden, to whom he also bears a striking resemblance in the way of energetic action and democratic viewpoints; he is a spiritual brother of Bishop Berggrav of Norway as he was of Bishop Ostenfeld of Denmark.

any Anglicans and Non-Conformist leaders in England are the views of the Archbishop. There are hosts of supporters of the enterprise in America, who also look to the Archbishop of Canterbury as the foremost leader of the new movement.

It was therefore natural that Archbishop Temple should be chosen president of the World Council of Churches.

Bishop Meiser on "Una Sancta Ecclesia"

It is gratifying to know that the celebrated churchman, author and professor of theology, Dr. Adolph Keller of Geneva and Zurich, Switzerland, is among the warm friends of the new movement. Dr. Keller occupies a position of counsellor for the World Council of Churches. In writing about the new organization, he refers, among other citations and expressions, to a statement of the German Lutheran churchman, Bishop Meiser of Munich, wherein this bishop sets forth his view of the Una Sancta Ecclesia as a reality in all Churches where the gospel is rightly preached and the sacraments rightly administered, and thus bearing upon the idea and principle underlying the World Council of Churches.

"This faith guards us," says Bishop Meiser, according to Dr. Keller, "against the misunderstanding which holds that the Una Sancta Ecclesia is limited to a single one of the existing partial Churches. The Lutheran Church has always held the view that God has His children wherever the voice of the Good Shepherd is heard and the sacraments are still used. . . . This faith also guards us against the other misunderstanding which speaks as though we had the call and commission to create and build up or restore the Una Sancta Ecclesia. The Una Sancta Ecclesia exists through Christ and His life-giving Word; it existed even in the most miserable and corrupt centuries of church history; it exists today amid the church conflicts and divisions as the miraculous, vital work of God among the nations, and it will stand against the gates of hell until the last day. God himself builds, maintains, rules, and perfects it as and where He will. In this, and in nothing else, consists the true unity of the Church.

"This truly ecumenical vision has always been alive in the preaching and the religious life of the Lutheran Church," continues Bishop Meiser. "This Church has never ceased to make prayers, supplication, intercession, and thanksgiving to God for the whole of Christendom in its public prayers and hymns.

"Recognition of the true unity of the Church in this sense is the sole true basis for guidance in the questions of church union which are placed before us anew today by the visible growth of enmity to Christ in all the world."

To these rather striking paragraphs from a longer statement by Bishop Meiser, Dr. Keller adds these significant words:

"This classical statement from the country of the Reformation may be taken as typical of nearly all the evangelical Churches of Europe. Similar statements came from Reformed Churches which in general, apart from certain free Churches, have stressed even more the ecumenical character of a truly Christian Church, according to what Calvin wrote to Archbishop Cranmer of Canterbury:

"I would gladly cross ten oceans if thus I could do something for Christian unity.'"

A Reality Which Defies Formal Organization

To Bishop Meiser's declaration it may be objected it is not directly in support of the idea underlying the World Council of Churches. This Council of Churches is not an attempt to organize the Una Santa Ecclesia. That Ecclesia is a spiritual reality. It manifests itself in fellowship, but it defies formal organization. The moment attempt is made to give it external form, as for instance in a church body, it hides away. It is true, the fellowship it creates must be mediated, and the means of mediation are the Word and the Sacraments through which the Holy Spirit works. The only form of manifestation is the changed life of believers. To "the marks" of the true Church some would add "good works". Good works issue from good lives.

Christian work like all other activities among men must be done in an orderly fashion, and the greatest possible unity must be sought if common goals are to be attained.

The many church bodies, each working, planning, thinking as if each were the only one on earth, must approach one another and must find a way of working together instead of separately, or, forsooth, against each other.

If all extraneous requirements were set aside and emphasis placed on bare essentials, a federation of Churches, such as the World Council, should be a possibility.

The peace it would bring to the Christian world would contain machinery to keep alive the peace attained. It would have a "dynamic peace", a progressively working force for better understanding and wider activities. Something like this must have been in the minds of the framers of the constitution.

The trend of thought running through Bishop Meiser's declaration may, therefore, be construed as a warm support of the idea underlying the formation of the World Council of Churches.

Among continental leaders we may feel assured that Bishop Berggrav of Norway will support the plan as soon as the Church of Norway is again free to act in accordance with Scripture and conscience. Söderblom and Ostenfeld would have done so had they been living today; they supported ecumenism to the end of their lives. There is every reason to believe that Bishop Fuglsang-Damgaard of Denmark will add his support to the plan when he also is free to act.

III.

From conclusions it would seem we are permitted to draw from the nature of Lutheranism in America it should be in position to give the World Council plan its support, although we may not all be ready at once to become participants in the new association. It is very encouraging to know that the United Lutheran Church and the Augustana Synod already have taken the first steps of collaboration. They have by representation at Council meetings manifested their sympathy with the new movement. The American Lutheran Conference, as such, has not yet dealt with the question. It is not possible to predict what stand it would take at this time. Likely the American Lutheran Church would hesitate; a majority of the Norwegian Lutheran Church could be expected to look with sympathy in the direction of the World Council, but a strong minority would almost certainly oppose. The smaller bodies, the Lutheran Free Church and the United Danish Lutheran Church, would be sympathetic toward the world federation.

The Missouri Synod (The Synodical Conference) would not join or consider joining.

It may be injected that Lutherans in America must be closer bound together among themselves before associating as Lutherans in a new organization. Desirable as this would be, it is not indispensable. It may rather be assumed that associating in a higher and more inclusive fellowship would have a beneficial effect upon the work for unity among them. It is also conceivable that such action by the more liberal factions of American Lutheranism would be one of the most effective means that could be brought to the fore in counteracting the evils of ecclesiastical isolationism, so sadly apparent in certain quarters.

Lest I be labeled with blind optimism, I wish to say that I am not unaware of the obstacles that must be overcome. Chief is the difficulty of acceding or yielding. Almost everywhere is found the notion that to accede in the sense of yielding ever so little is a compromise of principles.

At the same time we do not forget that there are differences of opinion amounting to deep-seated convictions which it would be well-nigh impossible to surrender without compromise with conscience.

The question of church unity (not to say union) does present a dilemma. We wish to obtain what seems impossible of attainment. It seems at times that we are confronted with the task of making possible the impossible.

Some Perplexities of the Problem

Dr. Visser t'Hooft, general secretary of the World Council, states the perplexities in this manner:

"The position is, then, that we believe together that there is a Church in the Churches, but that we can not

say together how and where it exists, or how and where it functions. For some the marks of the Church are the traditional ones of the acceptance of the creeds and the episcopal order; for others, they are in the exclusively Biblical purity of doctrine; for others, in the personal faith in the Church's membership; for others again, in the complete freedom of doctrine and worship. It is, therefore, humanly speaking, impossible to discover how out of these different approaches we may come to one common conviction as to what the Church in the Churches really is, and how it should be concretely expressed in ecumenical form."

It may be interposed that in speaking about the marks of the Church in the cited paragraph Dr. t'Hooft speaks rather of the interpretation of the marks than the marks themselves; it is the interpretations that cause divisions.

The simple statement of the Augsburg Confession is more fundamental. It says that the Church is the assembly of believers where the gospel is rightly preached and the sacraments rightly administered.

And why should more be asked?

When Dr. t'Hooft raises the question how "the Church in the Churches should be concretely expressed in ecumenical form," the answer must be that it can not be concretely expressed in ecumenical or any other form. It is a life, an ideal, the soul of the Churches. It is that which makes the Churches a Church indeed.

No Blueprint for a Concrete Unity

It is not possible to find a blueprint for a concrete (external) manifestation of the Church in the Churches. The Catholic Church tried it and signally failed. It isn't what we want. But we want something that expresses the unity of Christian forces in the world. If some church body prefers the episcopal order, let it have it. If some other stresses "Biblical purity of doctrine", let it have it. And so on. To bring consideration of denominational characteristics into the formation of rules of work for a World Council of Churches would be to defeat the whole plan. What is needed, and wanted, is not regimentation but co-operation.

It is difficult to see how Protestantism can become a world force and effectively counteract and overcome the world-conquering attempts of the Catholic Church, if it does not, in some such manner as the World Council of Churches promises to be, give expression and form to its unity, its purpose, and its strength.

The World Council of Churches can not be "a concrete expression in ecumenical form" of the *Una Sancta Ecclesia*. It can and it must be a Fellowship of Churches in which the *Una Sancta Ecclesia* already exists.

There is nothing in American Lutheranism that stands in the way for full participation in the World Council of Churches. Doctrinal regimentation and isolationism are not of the essence of American Lutheranism.

THE READER'S VIEWPOINT

CALLS IT ORGAN OF UNITY

Dear Editor:

THANKS IS NOT STRONG ENOUGH for my feelings toward your revised organ of the American Lutheran Conference. The whole general set-up is flawless in its purpose. We have needed something like it for some time. Confident that God blesses richly the Christian press, it is a prayer that this new periodical will reach into corners of men's ecclesiastical lives, and of men's souls, to speed the day of greater Lutheran unity as well as to be a monthly source of rich Christian reading material.

The name is tops. It bespeaks vision, and what trait of a disciple carries with it more distinction than to be a man of vision. In reverse language, "Where there is vision, the people will not perish." Several individual horizons within the Conference are pleasingly broad now, but your fine magazine is a cinch to lengthen the horizon and broaden the "Outlook" of the still organically disunited bodies of the Conference.

Right in Wadena, we (NLCA) and the Augustana have a fine working arrangement, no infringement, but only the most efficient working operations. God speed the day that every field, way out to the remotest corner, may touch their community with the Lutheran message in the most efficient manner, —"United Conference Churches." Your periodical is going to aid immensely in the task. I certainly pledge my interest and action to see that its circulation becomes more widespread.

In the Master's Service,
ORVILLE K. WOLD.

Wadena, Minn.

P.S. My subscription is only a postscript in comparison to my gratitude and the quality of *LUTHERAN OUTLOOK*.

A FRIENDLY NOTE

My dear Editor:

May I congratulate you on the fine *LUTHERAN OUTLOOK*? At the District convention at Grier School you should have heard the favorable comments.

Fraternally and gratefully,
T. RENE MEYER.

Zelienople, Pa.

EXPRESSES SATISFACTION

Dear Dr. Ryden:

As a subscriber I want to express my great satisfaction with the first issues of the *LUTHERAN OUTLOOK*, and my perfect agreement with the statement made in the very first paragraph under "Editorial" in the March issue. Furthermore, in my judgment, you have so far succeeded well in putting the principles there expressed into practice. More power to you, and God bless you and your efforts! *Vivat, crescat, floriat* the *LUTHERAN OUTLOOK*!

Respectfully yours,
C. A. WIEDERANDERS.

Toledo, O.

WANTS ACTION ON UNITY NOW

Dear Dr. Ryden:

Seems to me we're turning to the Russian "orthodox" way of wrangling (fiddling while Rome burns) when we have more important things to consider. Instead of worrying about the exact word to use in our liturgy, let's get to work on a service common to all Lutherans and use it now.

Lutheran unity could be a reality now if it were not for preachers and leaders dickered about insignificant adiaphora. The Norwegians say: "Let it take its course." Our Wisconsin friends (yes, many are more than friendly toward such a movement) admit: "Today we're just sitting tight.

When certain leaders are gone and the younger men take over, then we'll see action." Augustanians say: "We're willing." But when it comes right down to it, we're just like the others.

Let's do something. Let's forget trivialities. Lutheran World Action was possible because it was a necessity. Lutheran unity is likewise necessary right now. We could be more vital as a Church if we could show America and the world that we are really one. "Where there's a will, there's a way." Perhaps it will be necessary to go over the heads of the "sit-tighters" and the "die-hards" in order to realize that for which we are waiting: A TRULY AMERICAN LUTHERAN CHURCH!

Yours truly,
Hastings, Minn.
WILLIAM R. CONRAD.

PUTTING CONFERENCE ON MAP

Dear Editor:

Keep up the good work. The *LUTHERAN OUTLOOK* is putting the American Lutheran Conference on the map. This is just what the Lutheran Church in America needs. God be with you in your work in His Church and Kingdom.

Sincerely yours in Christ,
Reder, N. D.
B. L. SCHRODER.

VIEWING the BOOKS

THE CHRIST WE KNOW by Lars P. Qualben. Thomas Nelson and Sons. 169 pp. \$2.00.

The author is a Lutheran pastor in New York, former professor at St. Olaf College, and the author of two well-known volumes of church history, "A History of the Christian Church" and "The Lutheran Church in Colonial America." We agree with the author that "the study of Jesus Christ is inexhaustible," but we commend him on his very splendid contribution to Christian literature in this treatment of many of the larger problems of Christian apologetics, including the problem of evil, the incarnation, miracles, and the like.

There is a fine combination of scholarship and the conviction of personal faith reflected in this volume. The study is based on the prologue to the Gospel of John, John 1:1-18. A number of interesting and valuable charts are used by the author to crystallize his discussion, which is an able statement of a Christo-centric faith in the truth of Scripture treated in a fashion that connects with contemporary life. The author makes good illustrative use of significant scientific discoveries while he insists that apart from the Biblical concept of God, the Creator, science can neither explain the nature nor the origin of life in a satisfactory manner.

One of the high peaks in the author's discussion is his presentation of Christian love. The believer seeks and finds the fullest realization of self in the love and the will of God. Here is a convincing book that can be read and reread with profit and pleasure.

O. V. Anderson.

TAKING GOD INTO PARTNERSHIP by Grenville Kleiser. Wagnalls. 175 pp. \$1.50.

The author was formerly an instructor in public speaking at Yale Divinity School. A short introduction is furnished by Roger W. Babson. This book is an addition to the literature and labors of a number of prominent Christian laymen who are very earnest in their attempts to make business

executives recognize the power of Christianity to solve the problems of our economic and social life.

The book interestingly gives "an imaginary account of a corporation that based all its activities on the Golden Rule." The discussion is developed largely through the vehicle of conversations at the meeting of the board of directors of the corporation. The board members discuss Christian character, the Bible, prayer, Christian use of money and the like. Throughout the emphasis is upon the practical application of Christianity to the world of business, pointing toward a perfectionism in human life that would bring the Kingdom of God on earth. The main thesis is that business will benefit and prosper by using Christianity in every phase of activity. There are elements of strength in this book. The author turns many a fine sentence and possesses the ability of saying ordinary truths in an extraordinary way. The whole movement of bringing Christianity into business and the many fine personalities who have dedicated large portions of their time in doing so is to be commended.

The weakness of this book, according to your reviewer, lies in the fact that it seems to promise startling results over night as soon as a business executive desires to apply the Golden Rule to business. A great many snags will unquestionably be encountered, human nature being what it is. The perfect life and the perfect society will come only through much more "patience in tribulation" than is reckoned with in a volume such as this.

We need books like this, prepared for business men readers, but perhaps we also need a word of caution not to expect the Kingdom of God on earth as a result of a decision at a board of directors meeting coupled with the pressing of two buttons and the throwing of a switch. Let there be no mistake, a business man will get a good deal out of reading this book.

O. V. Anderson.

CLOUD-WALKING by Marie Campbell. Farrar & Rinehart, Inc., New York. \$2.50.

Beneath the homely idiom of their mountain speech, Marie Campbell, "the Little Teacher," has given us a vivid impression of the individual characters in her book. They are the soil in which our nation's progress germinated. From a "right strong brand of religion" to their politics, which "puts a heap more stir into living" than usual for them, the Tolliver family and others endear themselves to their readers. In their quiet strength and dignity one senses the stirring of the evolution of the human soul, the eternal questing for new and better things. While clinging with affection to the old ways of living, they yet long to try the new which they accept with reservations.

Miss Campbell's sympathetic understanding of these people makes her book a distinct contribution to American pioneer history. Unusual double-page illustrations by John A. Spelman III are a most attractive feature, picturing the simplicity of the Kentucky mountain scenes with splendid understanding of the spirit of the text.

Helen Headland.

JUNGLE HAVEN by Albert Leeds Stillman. John C. Winston Company, Chicago and Philadelphia.

Between the brilliant yellow covers of this book dwell adventures in plenty enough to suit the most demanding tastes of thrill-seeking boys. At the same time the reader gains much information and instruction. There are excellent illustrations in color and black-and-white by Henry C. Pitz. Action begins in the very first chapter.

Following a Balkan revolution and the assassination of the king, two young princes, Boris and Basil, who have narrowly escaped with their lives, find a hiding place in the jungles of South America. They are accompanied by their tutor, Bob Mexican. Here they face the dangers of pursuing spies,

hostile Indians, and the wild beasts of the jungle. Disaster robs them of all their equipment, but from what they find in the wilderness they make everything they need—clothing, shoes, medicine, tools, weapons, a boat, pottery, and even glass, matches and gunpowder. They discover a rich deposit of gold, and when they build a house they make the window screens and water pipes from pure gold. Next they build a spinning wheel and a loom to weave clothing, sheets and table cloths. And finally they achieve a workable radio!

The story is reminiscent of Jules Verne's *Treasure Island*, which has delighted several generations of young readers. But adults who enjoy adventure stories will also like it.

V. V. H.

HERITAGE AND DESTINY by John A. Mackay. Macmillan Company, New York. 106 pp. \$1.50.

Now that civilization has broken up in a second world war, there is a general searching for methods of reorganizing society. A sensible approach to the problem is suggested in this book by Dr. Mackay, president of Princeton Theological Seminary. The author is already known for his books, *The Other America* and *A Preface to Christian Theology*. As background for this latest work, he can point to residence, as either student or teacher, in his native Scotland, in the United States, in Spain and in Peru. Besides his thorough acquaintance with the contemporary scene, President Mackay has given many years of careful thought to his subject. He presented his ideas in two different lecture series before crystallizing them for publication. With this preparation, the author has been able to turn many a fine sentence, worthy of notation and quotation. The reader can appreciate the fact that here is a man of mature thought combining a fair appraisal of tradition with a keen knowledge of present needs.

The book suggests that a "rediscovery of yesterday opens a new pathway to tomorrow." After showing that history vindicates this thesis, the author points out what needs to be chosen from the past to build for the future. He rejects Naturalism, Marxism, Humanism, Nietzscheism, and Totalitarianism, but lays the hope of a brighter era in Christianity. Since America and all of western civilization are indebted to God-fearing men for what is best in their culture, men of today need to take Christian truth seriously and act upon it if they hope to build a strong nation and a world at peace.

O. V. Anderson.

SERMONS FROM REVELATION by Clovis G. Chappell. Abingdon-Cokesbury Press. 215 pp. \$1.50.

Among the opening words of Revelation is a promise of blessing to the reader of the prophecy. Clovis G. Chappell, pastor of Galloway Memorial Church (Methodist), Jackson, Mississippi, concludes that this is a blessing which "the modern Church has in a large measure lost," either through neglect or through misinterpretation. He goes on with the same clear insight to remedy this fault in a volume of sixteen sermons based on as many verses from Revelation.

The book does not show that any prophecy is being fulfilled today nor what the future is going to be, but gives a very sensible application of eternal spiritual lessons. Since parallelisms between different periods of history do exist, the message to the Church of the first century can be pertinent to the Church of the twentieth. The author gives brief consideration to the matters of symbolism and setting, but devotes the great bulk of his attention to connecting them with life experiences of the present time.

Many readers will be familiar with the author's animated style from the numerous books previously published. To these the present volume is a worthy successor.

O. V. Anderson.

SURVEYING the CONFERENCE

American Lutheran

By Arthur P. Michelfelder

Stewardship Secretary Accepts Call

DR. WILLIAM G. SODT, stewardship secretary of the American Lutheran Church since September 1931, has resigned his office effective September 1, in order to accept a call as director of Milwaukee Hospital, Milwaukee, Wisconsin. He succeeds Dr. H. L. Fritschel, who is retiring.

Milwaukee Hospital is owned and operated by the Lutheran Deaconess Motherhouse Association, formerly belonging to the Passavant Institutions. It consists of the motherhouse, a large, modern, and progressive hospital and nurses' training school, a new and modern maternity pavilion, and the Layton Home for Invalids.

In the state of Wisconsin and especially in Milwaukee the institution is held in highest esteem.

Following the Service Man

Last December 26 a scrap book made by Mrs. Frederick Wendland, Sheboygan, Wisc., was delivered to Lieut. Norman Emch on the Buna front. This novel piece of handwork, filled with religious articles clipped from many periodicals, was read by scores of soldiers in hospitals near the front, and continued to keep them near their Saviour, as they were retold the story of Christ's life and suffering.

On the frontispiece of this scrapbook this testimony remains as a challenge to all who read it: "When My Son Becomes a Soldier On Land—On the Sea—Or In the Air, The Lutheran Church Follows Him With Chaplains, Lutheran Service Pastors, Service Centers, The Holy Bible, Service Prayer Books, Letters, Literature, and Prayers."

May almighty God continue to use our Lutheran Church in this noble service to His honor and glory.

Forward With Our Youth

The youth of the Church are looking forward to a Leadership Training School to be held at Wartburg Seminary, in Dubuque, Iowa, August 15 to 22. Instead of the usual Luther League national convention, this convention of federation presidents will set the program to teach leadership and encourage the youth of the Church to assume their responsibility in supporting the work of their congregations. Plans are made for an enrollment of one hundred

federation presidents or their alternates.

Security For Seminarians

The pension department of the Church has made it possible for seminarians to join the pension fund upon their graduation. The applicant pays one per cent of his salary the first year, and the pension board up to three per cent. The second year the ratio is two per cent by each; the third year, three per cent by the pastor and one per cent by the board; and the fourth year the young pastor assumes the standard of four per cent. Such a plan is appreciated by the young pastors, making possible necessary adjustments in the earlier years of their ministry and thus setting their houses in order for older age. To date 963 pastors and 896 congregations have joined the pension fund since it was started in 1939. Judge Henry N. Graven is chairman of this progressive board of the Church.

Opening the Eye-Gate

A Committee on Visual Education, working under the Board of Publication and the Board of Parish Education is making a complete study of the use of pictures in religious education. Kodachrome slides and film strips, together with projectors, have been their first step in this venture. A report of the findings of this committee will be most interesting and greatly appreciated by many pastors.

Pastors' Seminar and Lutheran Chautauqua

Encouraged by the outstanding success of the Lakeside Lutheran Pastors' Seminar program held last summer at Lakeside, Ohio, in connection with the traditional Lutheran Chautauqua, and in compliance with the unanimous request of those in attendance that this venture be continued, the presidents of the Eastern, Michigan, and Ohio Districts of the American Lutheran Church arranged another program of unusual merit this year, which was held July 13 to 16, inclusive.

The members of the faculty were Dr. O. A. Geiseman, pastor of Grace Lutheran Church, River Forest, Ill.; Dr. Julius Bodensieck, president of Wartburg Theological Seminary, Dubuque, Iowa; Dr. T. F. Gullixson, president, Lutheran Theological Seminary, St. Paul, Minn., and Dr. Ralph Mortensen, former general secretary of the Lutheran Board of Publications in China.

The lecturers for the Lutheran Chautauqua, held in conjunction with the

Seminar were Dr. Edward Fendt of Capital University Seminary; Dr. Franklin Clark Fry, pastor of Holy Trinity Lutheran Church, Akron, Ohio, and Professor Ellis E. Snyder, head of the department of voice at Capital University Conservatory of Music.

Wartburg Seminary Open For Summer

Dr. Julius Bodensieck, president of Wartburg Seminary, has announced that the Seminary would remain open this summer for rotation of classes, and made available for those students not busy with practical church work in some congregation. This is a new movement in our circles but a very timely step in the field of divinity.

Norwegian Lutheran

By L. M. STAVIG

Latin-American Missions

MUCH INTEREST is attached to the reports being presented by the two representatives of the N. L. C. A. who have just returned from an extended tour of South and Central America. Dr. J. O. Gronli, mission secretary, and the Rev. Andrew Burgess, traveling representative of the foreign mission department, were delegated by the Board of Foreign Missions to investigate possibilities for mission work by the Synod. The trip occupied five months and covered about 25,000 miles. Every country of Latin-America except two was visited.

Preliminary plans and correspondence made possible very important and significant contacts with all of the principal mission societies of our neighbor countries to the south. Traveling by plane and railroad between the larger centers, the two visitors were compelled to resort to more primitive means of transportation in order to visit the mission stations in the more remote country districts. Many a mile was covered by truck, donkey, and horseback.

The most important missions of the Lutheran Church are those of the Missouri Synod and independent German groups in Southern Brazil and Argentina, the U. L. C. A. in and about Buenos Aires and in British Guiana, and the independent missions in Colombia and Bolivia, which are supported largely by people of the Scandinavian synods. Splendid reports have been received covering the work on all of these fields.

At a special meeting of the Board of Foreign Missions held in June, a tentative decision was made to open work in Argentina as soon as missionaries can be prepared for the task. Two men have already accepted calls to this work and will soon be in the midst of their language study. On request of the United Danish Lutheran Church, arrangements have been made whereby this body will co-operate in the opening of this new mission.

Gerhard Rasmussen

An unusually rich and fruitful ministry was brought to a close when the Rev. and Mrs. Gerhard Rasmussen passed away just eight days apart early in June. In a sense, the union of this couple sixty years ago was prophetic of the movement toward Lutheran Church unity which has attained such large proportions in recent years. Pastor Rasmussen was the eldest son of the pioneer Illinois Norwegian pastor, P. A. Rasmussen, while Mrs. Rasmussen was the daughter of Dr. Wm. F. Lehmann, president of Capital University and of the former Joint Synod of Ohio. Like Ruth of old, Mrs. Rasmussen said, "Thy people shall be my people." In a day when the language of the Church was almost entirely Norwegian, this daughter of a German parsonage turned westward with her newly ordained young husband. Together they served congregations at Jefferson Prairie and Madison, Wisconsin, and at Minneapolis and Harmony in Minnesota. They retired to Northfield, Minnesota, where Pastor Rasmussen undertook a weekly radio service which was to continue for fifteen years, terminating only a few months before his death.

District Conventions

The district conventions of the Church have just been completed. Fine devotional programs, with stimulating discussions of timely topics, characterized all. Since the districts of the N.L.C.A. have very little authority to transact business, few decisions were made of great significance. The present district presidents were all re-elected with the exception of Dr. A. M. Skindlov of the Rocky Mountain District. Prof. Lawrence Field, head of the Department of Christianity at Luther College, Decorah, Iowa, was elected to take his place. Dr. Skindlov is the only district president who has held office continuously since the union of 1917. He was intimately acquainted with every corner of his western empire, and has had the satisfaction of seeing a very significant development of the field during his years of service.

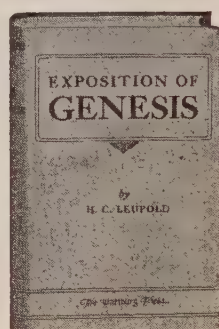
In the South Dakota District, decision was made to set about the raising

of a building fund in the amount of \$250,000 for Augustana College at Sioux Falls, South Dakota. It is intended that this fund will be used to supply a much-needed library building and to add to the size of the present administration building.

Here and There

Missionary Herman Bly has accepted a call to serve as instructor at the Lutheran Bible Institute in Minneapolis during the coming school year. . . . The Rev. Daniel Nelson and his wife recently received degrees from Hartford Seminary, he a Ph.D. and she an M.A. . . . Pastor A. S. Tanner of Madison, South Dakota, will succeed Dr.

S. C. Eastvold at Eau Claire, Wisconsin. . . . Dr. E. M. Hegge of Chicago is slowly recovering from complications following an operation several weeks ago. . . . Illness has kept Pastor Mars Dale of La Crosse from his pulpit for several weeks. . . . Pastor L. M. Stavig succeeds Dr. C. M. Granskou as president of Augustana College at Sioux Falls, South Dakota. . . . Dr. H. A. Stub recently celebrated the fortieth anniversary of his ministry in Immanuel Lutheran Church of Seattle. Dr. Stub came to the congregation of eleven persons, with three voting members, and a debt of \$1,240. He is now the oldest pastor in Seattle in point of continuous service in one church.



EXPOSITION — of — GENESIS

By H. C. LEUPOLD

This volume, written by the professor of Old Testament Theology in the Lutheran Seminary of Columbus, Ohio, is a praiseworthy effort toward furnishing the English-reading Bible student a book on Genesis that will not disappoint. Although the author's comments are based on the original language, a knowledge of Hebrew is not required for the profitable use of this volume.

The standpoint of the author is strikingly conservative. All critical questions—and there are, of course, many—are pointed out and answered. Reverence for the inspired Word of God is evident on every page. Quotations from Luther are frequently inserted. Practical thoughts and homiletical suggestions abound.

A decidedly helpful volume for pastors, Sunday school teachers, and all students interested in a better understanding of this first book of the Old Testament.

Cloth bound.

Net \$4.50

1220 pages

The Wartburg Press

Lutheran Book Concern
55-59 E. Main Street
Columbus, Ohio

Wartburg Publishing House
2018 Calumet Avenue
Chicago, Illinois

Augustana Synod

By ARTHUR O. ARNOLD

Synod Meets in Minneapolis

THE MEETING of the Augustana Synod in Calvary Lutheran Church, Minneapolis, June 2-6, reflected the mood of the Church in days of war. No attitude of the Church, no institution of the Synod, no activity of the Kingdom escapes the changed circumstances of the moment. And yet, no fatal principle, no jot or tittle of God's law, no part of the glorious gospel of the Kingdom is changed or endangered by the temporal scene.

The mood of the Church was indicated in its theme for the convention: "As men are striving through all the powers of man's ingenuity and industry to impose their will upon their fellow men, the Church met with the fervent prayer to God: 'Thy Will Be Done.'" The missionary activities of the Synod were presented as a part of the revealed will of God, who would have all men to be saved and come to the knowledge of the truth. The institutions faced their many problems in the assurance that they would carry on faithfully as long as it was a part of God's plan and purpose. The Church did not hesitate to call upon the various forces and agencies in the world to make the second petition their sincere prayer and program principle.

Synodical Officers Re-elected

The unanimity of spirit obvious at the convention was reflected in the election of officers of the Synod. Votes of confidence in the form of unanimous re-election to their respective positions were given to Dr. P. O. Bersell, president; Dr. Oscar A. Benson, vice-president; Pastor N. J. W. Nelson, secretary; and Dr. V. I. Vestling, statistician. After thirty years of faithful service as treasurer, Mr. K. T. Anderson of Rock Island, Ill., asked to be relieved of his duties, and Mr. H. A. Smith of Elbow Lake, Minn., was chosen to succeed him.

Twenty-one Pastors Ordained

The twenty-one young men who had applied to the Synod's Ministerium for ordination were granted their request, and on Sunday afternoon were ordained into the ministry. Four members of the class were members of the host church, Calvary. The Rev. Edgar Carlson, professor at Augustana Seminary, was the speaker on the theme: "Ambassadors of God's Good Will." This group of young pastors and the large student body now preparing in the Seminary are expected to offset the losses in the ministry caused by the death of nineteen pastors and the

transfer of thirty-four pastors into the service as chaplains, twenty-nine of them in the Army and five in the Navy. Five of these chaplains were present and brought greetings to the synodical meeting. A uniform retirement age of seventy years for all synodical servants was approved.

Moral and Social Problems

Resolutions of considerable significance were passed by the Synod, none less important than those dealing with social issues of the day. The Synod received a set of resolutions from the Illinois Conference and accepted them

as its own pronouncement. They included a confession of our failure to observe God's laws, a recognition of sacrifices being made by members in the armed forces, a statement of conviction "that the plans for the coming peace and the post-war world reconstruction should be made at the earliest opportunity, eschewing hate and revenge and looking to a practical co-operation of all nations on the basis of Christian principles"; and an endorsement of the sending of food and clothing to occupied nations in order to prevent starvation and physical and moral degeneration.

Books at Reduced Prices

CHRIST AND HIS MEN

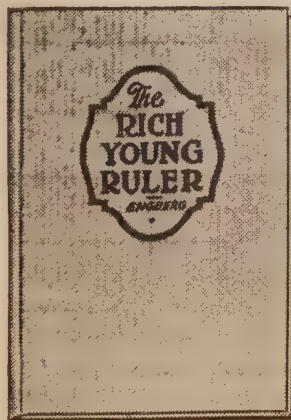
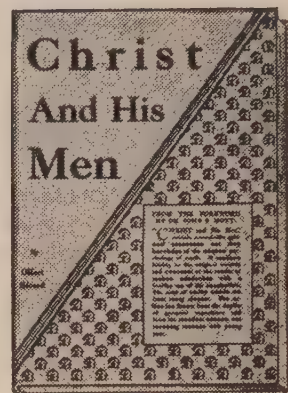
by Olfert Ricard

A graphic account of Christ and His followers. 329 pages. Bound in attractive maroon cloth, stamped in gold. 50 cents.

THE BOOK OF YOUTH

by Skovgaard-Petersen

A treasury of golden thoughts on the nature and problems of youth. 280 pages. Cloth, stamped in gold. 50 cents.



THE RICH YOUNG RULER

by Gunner Engberg

The object of this little book is to give to the young people a book that is rich in suggestions for living the larger life—the Christian life. 82 pages. 20 cents.

RECOLLECTIONS

by G. B. Christiansen

Contains much valuable information as to the growth of this church body (United Danish Evangelical Lutheran Church) down to our times. Interestingly told. 375 pages. 50 cents.

A LIVING CHURCH AT WORK

by the Evangelization Committee

123 pages — Price, 50 cents

This book has been written with the aim in view to strengthen the spiritual life in the congregation and kindle a more progressive spirit in its midst.

LUTHERAN PUBLISHING HOUSE

BLAIR

NEBRASKA

The resolutions decried the employment of mothers in industry as hampering the physical and moral development of children, denounced the widespread gambling, liquor and vice evils, and urged the members of the various churches to take the lead in local communities in discussing and improving the social conditions of the community.

United Danish

By H. SKOV NIELSEN

The Annual Convention

THE FORTY-SEVENTH annual convention of the U.D.E.L.C. was held at Racine, Wis., June 1-6, with Our Saviour's Church as host. The voting constituency was larger than generally expected in view of travel restrictions and war-time conditions in general. But other visitors from a distance were noticeably fewer. However, the membership of the four large local churches furnished good audiences for all open meetings and services. The business sessions were held in the D.B.S. Hall, Sunday morning services were conducted in all four churches of the Synod, and the ordination of the eight candidates took place on Sunday afternoon in the spacious Gospel Tabernacle on Center Street.

Highlights of the business sessions were the report that budget collections for the fiscal year had exceeded estimated needs by all of ten per cent, and the decision to take up new foreign mission work in South America—possibly in co-operation with the N. L. C. A.

A motion submitted by the Immanuel congregation of Minneapolis looking toward closer relations with the Danish Evangelical Lutheran Church in America was referred to the Committee on Intersynodical Relations.

Lutheran Publishing House was adopted as the new name for the synodical publishing business at Blair, Nebr.; but all three proposals of last year for a new name for the Synod were decisively rejected. Another new name, The Evangelical Lutheran Church in America, was submitted to be voted on next year.

Two women missionaries from our Canadian churches are ready and waiting for travel facilities to take them to the foreign field—Miss Margareth Nissen of Dickson, Alberta, to Nigeria, Africa, and Miss Lydia Hansen of Calgary to China, where she has been previously engaged.

Pastor Andreasen Dies in Denmark

News has come from Denmark of the death there of the Rev. M. N. An-

dreasen, former pastor and leader in the U.D.E.L.C. Pastor Andreasen served charges at Sioux City, Ia.; Racine, Wis. (Immanuel); Easton, Calif.; Wau-paca, Wis. (Our Saviour's); Oakland, Calif.; Neenah, Wis., and Cedar Falls, Ia. He served as editor of "Kirkeblad-et" 1916-18, as synodical secretary 1919-21, and as president of Synod 1921-25.

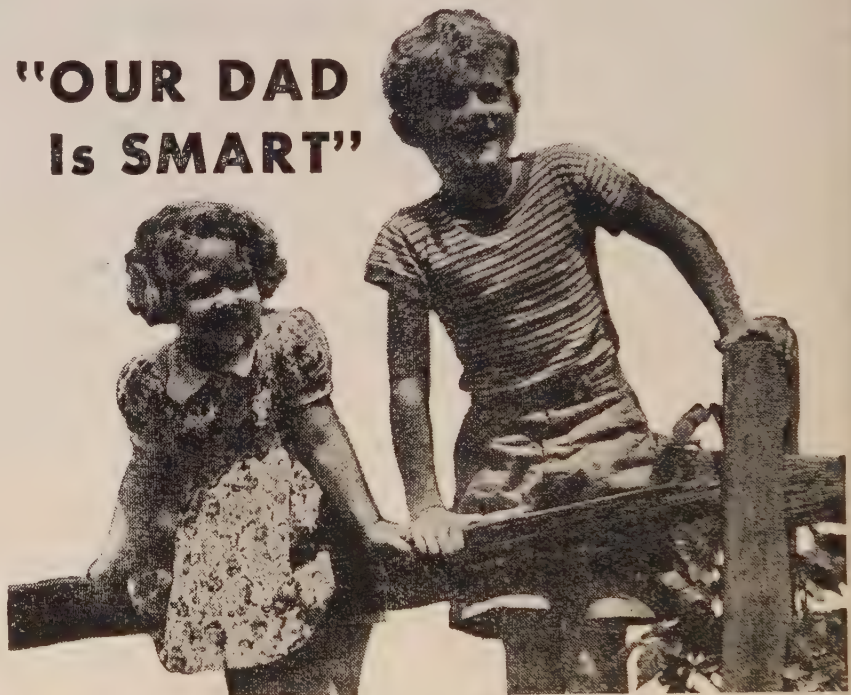
He then returned to Denmark and served the parish of Ulsted in Jutland

until his retirement in 1936. Three years later he accompanied a group of Danish emigrants to South America, where an unsuccessful attempt was made to establish a Danish colony at Chirgua in Venezuela. Since then he lived in retirement at Nørresundby but throughout the years he maintained a deep interest in the spiritual welfare of his countrymen in America, and he never missed a chance to render our Church a service.

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Lutheran Free Church

By H. C. CASPERSEN

The Annual Conference

PRESIDENT T. O. Burntvedt's message to the annual conference began with an historic review in brief of the hundred years of Norwegian Lutheran church work in the United States. In mentioning the different activities of the Church during the past year, particular stress was laid upon evangelistic effort. He defined the Church's position as giving "whole-hearted support to the type of evangelism which, in the power of the Holy Spirit, boldly proclaims the Word of God, the law and the gospel, without fear or favor of men. . . . effectively encouraging the saved to use their gifts of the Spirit to the upbuilding of the Church and to testify to the world of God's saving grace in Jesus Christ." He added:

"Our church fathers had . . . unwavering loyalty to the confessions of our Church, high regard for the sanctity of human personality, and deep respect for the local congregation. They shunned the use of high pressure methods in their meetings, and they disapproved of all forms of crowd psychology. Pastors and congregations in the L.F.C. today stand united in the conviction that we more than ever need this type of evangelism.

"Unreservedly and whole-heartedly we are committed to an evangelistic program which is sound in spirit, Scriptural in content, all-inclusive in scope, and positive in attitude."

A number of congregational anniversaries had been celebrated, from seventy-five years down to twenty-five years. Ordination anniversaries among pastors were noted, from fifty years (Prof. Andreas Helland) to twenty-five years. Three pastors had departed from this life the past year. The widow of the elder Professor G. Sverdrup passed away on September 10, '42.

The centenary jubilee ingathering had almost reached its goal of \$140,000. More generous support of the Lutheran World Action was urged. A new order of business was adopted by the conference whereby the meeting will be shortened two days, to take effect next year.

A committee on educational policy was elected two years ago. It had made a thorough investigation of the field and compared statistics. The commit-

tee recommended that the L. F. C. support only one school of higher learning, and that it should be Augsburg College and Seminary. If Oak Grove wished to continue, it should do so as a local school, serving the communities around Fargo and Moorhead as a Lutheran academy. No final action was taken, and the matter will be disposed of at a later conference.

The apportioned amount for Augsburg for the year had been secured, namely \$40,000. It was voted to allow Augsburg the coming year the sum of \$50,000, and Oak Grove \$10,000. For home missions \$28,000 was appropriated; for foreign missions, \$36,000.

Echoes of the Centennial ran through the whole conference, but the high point was reached Friday evening when a Centennial program was given with a sermon-lecture by the president of the Norwegian Lutheran Church, Dr. J. A. Aasgaard. He was presented by President T. O. Burntvedt who in fitting words brought the visiting president a warm greeting. An audience of 700 people almost filled the church that evening. It was a great sermon and a great service.

Congregational Anniversaries

Zion Lutheran congregation of Sand Creek, Wis., Pastor Iver Olson, celebrated its seventy-fifth anniversary June 20-27. Previous pastors who were present were Ingel Hovland, Willmar, Minn., and L. R. Lund, Escanaba, Mich. President Burntvedt preached the anniversary jubilee sermon on Sunday morning, June 27. Twelve pastors, including the present, have served the congregation since its organization in 1868. Two charter members are still living, Ole Engen and Rob Johnson. The congregation has belonged to the Augustana synod, the Norwegian Danish Conference, the United Church, Augsburg's Friends, and the Lutheran Free Church. The congregation has never been large. In 1878 it had 240 souls. In 1943 it has 237.

Another congregation, also named Zion Lutheran, Grenville, S.D., Pastor Clemmence Dyrud, celebrated its fiftieth anniversary in June. President Burntvedt preaching the jubilee sermon on June 20.

Nuptial Ties

Pastor Harold G. Nydahl and Miss Viola Holland, both of Forest City, Iowa, were united in marriage at said city on June 8 by Pastor Melvin J. Olson, Minneapolis, brother-in-law of

the bridegroom. The groom is a son of the late Professor J. L. Nydahl, for many years teacher in Augsburg College, Minneapolis. The bride is the granddaughter of S. Holland, a well-known Norwegian pioneer and landowner at Thompson, Iowa. The groom's three sisters are wives of ministers: the Reverend Melvin J. Olson, Minneapolis; Torgney Kleven, Battle Lake, Minn., and Clarence J. Carlsen, Minot, N. Dak.

Pastor Nydahl is a graduate of Augsburg's two departments, and after graduating, pursued graduate studies at Princeton University for a year. Since his ordination a year ago he has been serving his present charge, Forest City and Osage, Iowa. The young couple will reside at Forest City.

Summer Institute

A yearly event at Augsburg is a summer institute for ministers, usually held the first week of September. This year it will be a little earlier, August 31 till September 2. The guest speaker this year will be the editor of the *Lutheran Outlook*, Dr. E. E. Ryden. Besides, lectures will be given by local pastors and Augsburg professors. There is usually a good attendance, fifty to sixty ministers and some lay people. The evening sessions are held in the chapel, which then is as a rule filled to capacity. The event is looked forward to with special interest.

From the Far North

Our congregation at Bella Coola, British Columbia, will, in a few months, celebrate its fiftieth anniversary. It was organized by one of our pioneer pastors and staunch friends of Augsburg Seminary, Pastor Saugstad, who led a colony of settlers from the Red River valley, Minn., to Bella Coola in the year 1891. Pastor H. J. Tollefson has recently resigned as pastor of this congregation and is on his way to Palermo, N. D., to which charge he has accepted a call.

Professor Resigns

Professor L. Lillehei, for many years teacher of church history and Greek in Augsburg Seminary and College, has resigned as regular professor upon reaching the age of 70 years. He will retain the title of professor emeritus, and will also teach part time until a successor is found. As a teacher, Professor Lillehei is thorough, well-informed, and accurate, and he is held in esteem by his students.

ON THE RELIGIOUS HORIZON

Stalin Now Friendly to Orthodox Church

**Efforts of Vatican to Gain Favor
in Russia Fails to Gain
Ground with Soviets**

NO CONFIRMATION is forthcoming of rumors concerning further concessions to religion in Russia in the form of a concordat with the Vatican or otherwise, according to information reaching this country.

The consensus is that the position of the Orthodox Church in Russia will continue to improve, but that no evidence exists to justify any expectation that the status of the Protestant or Roman Catholic faiths will be substantially altered—in the near future at least—as an outcome of the recent dissolution of the Third International.

Well-informed Russians residing in Stockholm declare that rumors of further concessions point only to the Orthodox Church. They assert that there were always concessions to the Orthodox religion in the Soviet, although the government did not encourage religion, and, in some periods, even discouraged it. Since Russia's entry in the war, Stalin has shown more and more his appreciation of the cooperation and effort of the Orthodox Church and its religious organizations in support of the Russian cause.

There have been, it is pointed out, many indications of Stalin's appreciation of church support. He has sent a message to Metropolitan Nicholas of Kiev expressing thanks for church collections for the war effort, and has appointed the Orthodox leader chairman of the Slav anti-Fascist conference, which opened May 9 in Moscow. The Orthodox Church leader was also appointed to the state commission established several months ago to investigate German atrocities in occupied Russia.

A more recent evidence of Soviet friendship toward the Orthodox Church, it is held, was the lifting of blackout orders on nights when religious services are scheduled in order to permit worshippers to attend church. Easter church services were facilitated when the State suspended its prohibition against going out at night.

It is emphasized that the spirit of

religion is growing stronger in Russia, with large numbers of the population attending church services regularly and Russian youth beginning to understand and appreciate the importance and power of religion.

* * *

**Vatican Appoints First Envoy
To England Since Reformation**

Appointment of Archbishop William Godfrey, Apostolic Delegate to Great

Britain, as charge d'affaires accredited to the Polish Government in Exile, establishes him as the Vatican's first independent diplomatic envoy in England since the Reformation.

Archbishop Godfrey has been serving as an unofficial delegate of the Vatican to foreign governments now in London, but up to now was not given full diplomatic status.

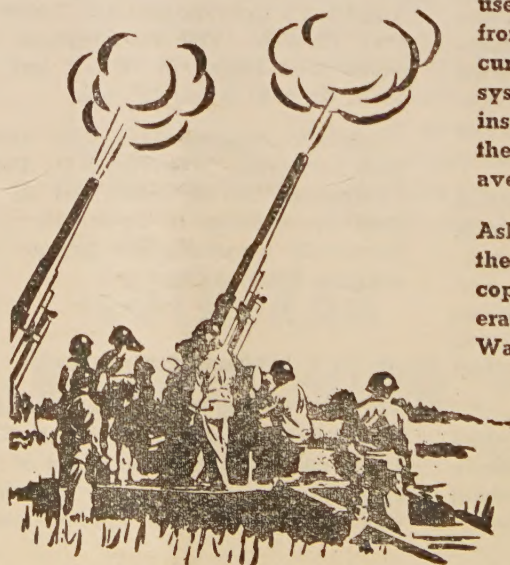


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Presbyterians Hear Leader of Labor

**General Assembly Gives Ovation to
Representative of Workers
at Detroit Convention**

"TRADE UNIONS have made an immeasurable contribution to society as a whole, not only in this country but in every industrialized nation. Without them there can be no true democracy in this nation."

This was the assertion to the hundred and fifty-fifth General Assembly of the Presbyterian Church in the U.S.A. of Alfred Hoffman, vice-president of the American Federation of Hosiery Workers (CIO), a ruling elder in his local church, and a member of the social education and action department's special committee making a study of the Church and Industry.

Hoffman's lengthy presentation of the cause of labor and the responsibility of the Church to "give the same prophetic leadership in the interpretation of Christian belief and faith in terms of industrial relations as it has given in the past to other phases of social and ethical problems" drew prolonged applause from the assembly.

In thanking him, Moderator Henry Sloane Coffin, of New York, reminded the speaker and the assembly that the Presbyterian Church forty years ago was the first major denomination in America to set up, in its home missions board, a department of church and labor.

"It is the task of the twentieth century to make group organization the instrument of constructive cooperation rather than destructive conflict," Hoffman declared. "Organized labor will be able to make a major contribution to inter-group cooperation provided it is allowed to develop maturity, is allowed to develop statesmanship, is allowed to think in terms of national and international welfare instead of self-preservation.

"Trade union members, generally considered the common people, are a decent, law-abiding group who are seeking industrial justice and equity, who insist upon the practice of democracy in industry and participation in the development of industrial ethics and morals."

Declaring that "I don't believe that organized labor needs either a defense or apology; it needs understanding," Hoffman urged the commissioners to study the problem of the Church and industry with an open mind and look deeper than the headlines of the newspapers.

Soldiers May Bring Leprosy To U.S., Missionary Warns

Dr. Eugene R. Kellersberger, general secretary of the American Mission to Lepers, and for twenty-five years a medical missionary heading a leper station in the Belgian Congo, warned that some American soldiers now stationed in countries where leprosy is endemic will return home with the disease and that there is danger that it will not be recognized.

"It is the disgrace of the Church," said Dr. Kellersberger in New York City, "that throughout the centuries the leper has been the neglected, the forgotten man."

"At a time when American boys are overseas, the American Mission to Lepers is using its experience to aid the

public and the medical profession in the fight against leprosy. It is our great spiritual and educational duty to remove ignorance and fear and misconceptions of the disease among laymen, and indifference in doctors."

* * *

Mexican Priests to Wear Distinctive Garb in Public

For the first time in fifteen years, Mexican priests will appear in public in distinctive clerical attire.

The use of the traditional soutane was prohibited by government decree, but Catholic priests have now been instructed by Archbishop Luis Martinez of Mexico City that they may appear on the streets wearing black suits and black ties.



A Faith for These Times

**Lutheran Sermons for Our Day
and the Influences Which
Inspired Them**

Edited by
SVEN JOHAN SEBELIUS

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"The book is valuable for the study of preaching. It is also an expression of growing unity in American Lutheranism, a symphony of Lutheran witnessing for Christ." Editor of *The Augustana Quarterly*.

"Dr. Sebelius has hit upon an idea—a good one. He has asked twenty-four preachers, representing most of the general Lutheran bodies in this country, to submit a sermon, a sort of key to their preaching as a whole, together with an analysis of the factors and forces that have molded their preaching. This latter is the good idea." Paul J. Hoh in *The Lutheran Church Quarterly*.

"I have gone through your book, 'A Faith for These Times' and I am glad that your church has such fine preaching. The sketch which preceded each sermon was most interesting and illuminating." James W. Clarke, Professor of Homiletics *The Presbyterian Theological Seminary, Chicago, Illinois*.

"This unusual book of sermons contains not only a collection of strong sermons by twenty-four outstanding Lutheran ministers, but also a statement from each preacher in three or four pages, of those influences and experiences which have determined the course of his thought. In the aggregate, these personal and biographical sections become a composite philosophy of preaching." *The Christian Century*.

"Congratulations upon 'A Faith for These Times'. You made effective use of an unusual and helpful idea. I intend to make use of this book in my classes. The quality of the sermons is high, too . . . thank you for the book and be sure to get out another." Prof. John Schmidt, *Lutheran Theological Southern Seminary, Columbia, South Carolina*.

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Norwegian Leadership Being Kept a Secret

Quisling Unable to Ascertain Information on New Heads of Provisional Church

THE Provisional Church Council in Norway has been able, despite the Quisling authorities, to keep in constant touch with loyal clergymen throughout Norway, according to a Stockholm report.

This has been possible, the report says, because of the secrecy surrounding the church leaders who make up the Council. Very few persons in Norway know who the present leaders are, and the Quisling administration has found it impossible to identify and take punitive action against them.

According to the latest information

from Norway, Professor Ole Christian Hallesby and Vicar Ludwig Hope are expected to be kept under "private" arrest in the same manner as Bishop Eivind Berggrav is being detained.

Quisling authorities have struck a new blow at loyal Norwegian clergymen by a decree, announced by Quisling Finance Minister Frederik Prytz, which requires the churchmen to pay taxes on income received from church collections or private contributions. Since the mass resignation of the clergy last year, most of the Norwegian pastors have been forced to rely on the generosity of their congregations for their upkeep.

Further resignations of Quisling clergymen in the face of "great difficulties" are revealed in latest reports from Norway.

Among the churchmen who have recently tendered their resignations is Vicar Simonsen, of Raade, who did

not believe, he wrote, that present church policies in Norway can be reconciled with "Christ's word and example."

Asking for an assignment elsewhere the vicar complained, that Quislingites are sabotaging church service "as much as the opposition," but apparently did not elaborate upon the point.

Frowned upon by the people of Bergen, who are determined to recognize only loyal Bishop Andreas Fleisher as their spiritual head, Quisling Bishop Georg Christian Falck-Hansen has retired to the parish he occupied before the advent of the Quisling regime.

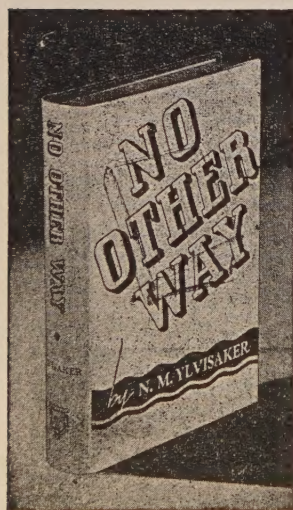
Vicar Roset, another Quisling supporter, has relinquished his post in Borgunn, in the Sogn district, blaming the "hopeless circumstances" in the congregation there.

Dean Arne Fjellbu, of Trondheim Cathedral, outspoken opponent of the Quisling regime in Norway, has been exiled with his wife and son to Andøya Island in the Lofoten archipelago, north of the Polar circle.

The Quisling authorities have also arrested eight other Norwegian clergymen, seven of whom belonged to the Trondheim diocese, and condemned them to forced labor.

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